

Special Emphasis — The Sudan

February, 1953



THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

Published monthly September to June, Bimonthly July-August under control of the Women's General Missionary Society of the United Presbyterian Church 906 Publication Bldg., 209 Ninth Street, Pittsburgh 22, Pa.
Entered as second-class matter at the Post Office at Pittsburgh, Pennsylvania.
"Accepted for mailing at special rate of postage provided for in the Act of February 28, 1925, authorized February 14, 1934."

Subscription Price \$1.50 a Year

Obituaries — 20¢ a printed line

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This Magazine is a member of the Associated Church Press

Pictures in the MAGAZINE furnished from the Mrs. George Moore Memorial Fund

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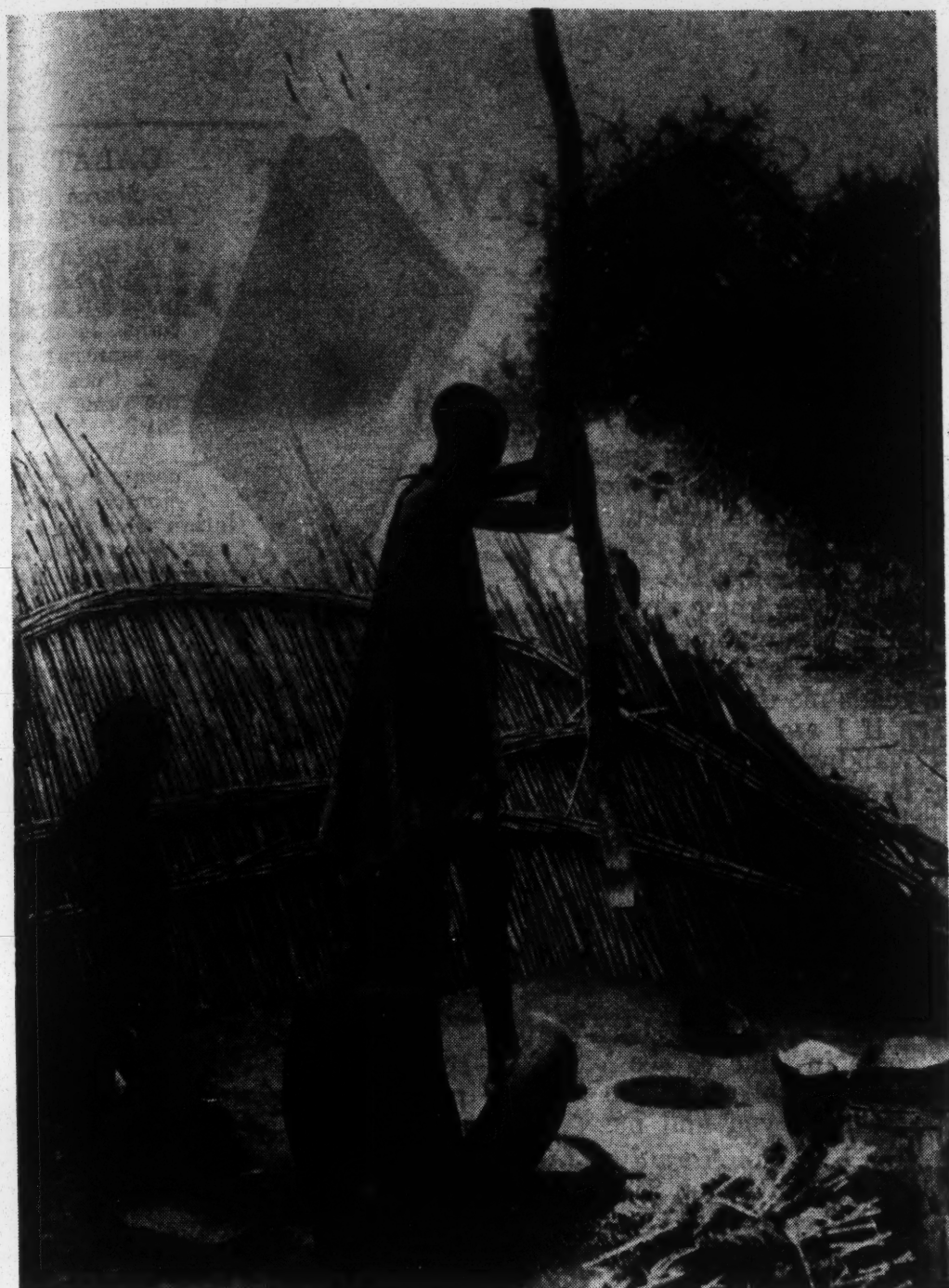
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COVER PICTURE

Ojano, a Shilluk man of Doleib Hill, South Sudan, and his son, the pride and joy of his life.



Three generations of Sudanese share in the preparation of food for the family—a responsibility of women everywhere. The little ones, both inside and outside the fence, watch with interest while the grandmother strips the kernels from the stalks, for the mother to pound into the durra grain wholesome meal or flour. The durra is “bread” to the Shilluks. The Bible is “The Bread of Life” which we must help them to have also. To that purpose this “Special Sudan issue” of the Magazine is dedicated.

Ah! land of the buzzing wings,
Which lies beyond the rivers of Ethiopia,
That sends ambassadors by sea,
In papyrus vessels on the face of the waters!
Go, you swift messengers,
To a nation tall and sleek,
To a people dreaded near and far,
A nation strong and triumphant,
Whose land the rivers divide.

—Isaiah 18:1. (Smith and Goodspeed)

What Saith The Scripture

MY NEIGHBOR'S BIBLE

I am my neighbor's Bible,
He reads me when we meet;
Today he reads me in my home—
Tomorrow, in the street.
He may be a relative or friend,
Or slight acquaintance be;
He may not even know my name,
Yet he is reading me.
And pray, who is this neighbor,
Who reads me day by day,
To learn if I am living right,
And walking as I pray?
Oh, he is with me always,
To criticize or blame;
So worldly wise in his own eyes,
And "Sinner" is his name.
Dear Christian friends and brothers,
If we could only know
How faithfully the world records
Just what we say and do;
Oh, we would write our record plain,
And come in time to see
Our worldly neighbor won to Christ
While reading you and me.

—*The Herald of Light*
(Copied from Union Signal,
Nov. 17, 1951)

THE BIBLE TEST

A Mohammedan trader in India asked a European if he could not secure a Bible for him.

"What for?" asked the trader in surprise. You would not be able to read it."

"True," replied the Mohammedan. "What I want is a European Bible."

"What for?"

"Well, when a ship brings a trader who is unknown to me but wishes to trade with me, I put the Bible into his way and watch him. If I see that he opens it and reads it, I know I can trust him, but if he throws it aside with a sneer or a curse I know that I cannot trust him."

—*The Sunday School*

GALATIANS

March Bible
Book-of-the-Month

1. Locate geographically the home of the Galatians. Is it a city or country?

2. Does it bear the same name today?

3. What are high points in Paul's admonition to the Galatian Churches?

4. What type of preaching did Paul give to them?

5. For which does Paul stand—justification by faith or by works?

6. Why do some Bible students call the Book of Galatians the Magna Charta of the Church?

7. What are characteristics of the spiritual life?

8. What is the Book's basic message to Christians today? to non-Christians?

9. In what does Paul glory? Can you quote it?

10. What is your favorite verse in this wonderful Book?

THE INWARD, UPWARD, OUTWARD LOOK

I'm glad I find within God's Book
The inward, upward, outward look
Each time I read its pages fair
The Holy Spirit meets me there,
And seems to whisper in my ear,
"I have a message you should hear"

First, He bids me look within
To search for any hidden sin
That may be lurking in my heart,
From which I'm helpless to depart

And then He bids me look above
Where God awaits in tender love
To cleanse my heart at my request
And strengthen me for every test

When I have met Him thus in prayer
He always makes me more aware
Of needs which I can surely meet
If I but claim His promise sweet

I'm glad I find within God's Book
The inward, upward, outward look

—*War*

The Women's Missionary Magazine

of the United Presbyterian Church of North America

Vol. LXVI

February, 1953

No. 6

The Inward Look—Worship Service

By E. PAUL GALLAGHER, San Bernardino, California, Senior at Pittsburgh-Xenia Seminary

WHAT SAITH THE EPISTLE TO THE GALATIANS

Theme: *Freedom in Christ.* Galatians 5:1, "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery." (RSV)

Scripture Reading: Galatians 1:11-17; 3:6-14; 5:13-25; 6:1-10.

Memory Verses: Galatians 2:20; 3:13-14.

Outline of the Epistle:

- I. Personal, "The Apostle of Freedom." Chaps. 1, 2.
- II. Polemical, "The Doctrine of Freedom." Chaps. 3, 4.
- III. Practical, "The Life of Freedom." Chaps. 5, 6.

Introduction: Paul's occasion for writing this letter is to be discovered in the fifteenth chapter of Acts, in the story of the first church council at Jerusalem. There reference is made to believers who were of the Pharisaic party and who insisted on the necessity of circumcision and other observances of the Mosaic law for salvation. These Judaizing teachers followed Paul everywhere and attempted by their legalistic teaching to show that faith in Christ alone was not enough to merit salvation. Paul has received a report of such teaching among the Galatians. Hence this letter containing a fiery attack against the false teachers and a strong defense of the Gospel.

Analysis: In chapters one and two Paul establishes his authority as an

apostle and sets forth, concisely, the Gospel of justification by faith.

In Chapters three and four the Gospel is defended and the Galatians are reminded of their standing in grace before God. For, says Paul, "All who rely on the works of the law are under a curse . . ." and "Christ redeemed us from the curse of the law, having become a curse for us . . ." (3:10, 13). The law is a "schoolmaster" (3:24, AV) before Christ and shows men their need of a Redeemer. Like a faithful tutor, it restrains and rebukes; it shows forth sin and its results; it condemns, and thus makes us feel the need of a Redeemer as the Spirit of God works in our hearts.

In Chapters five and six Paul applies to daily living, the doctrine of Freedom in Christ. The total impact of his message is that we can have a right standing before God only by trusting in Christ, and not by circumcision or observance of the Mosaic law or any other ritual or form of worship. This teaching of justification by faith can only issue in finer moral living and the bearing of fruit to the Spirit.

Meditation: The message here is not "man's gospel," but is from God. Therefore if the message is revelation from God, it is not a human device, but it is a divine disclosure of eternal truth. Truth then is both man's freedom and man's limitation.

Here it is his freedom because it saves him from superstition, ignorance and degradation; it is his limitation because it demands of him a hearing, and he neglects it to his own peril.

In no other letter does Paul set forth so clearly the dangers of legalism, the glory of the cross, and the freedom from law which belongs to followers of Christ. Here is established the basic Christian truth of justification by faith, and by faith alone. Salvation is by grace through

faith in Christ, and there is but one plan of salvation for both Jew and Gentile. Let it not be forgotten, however, that faith is characterized by complete submission to His will, a living example of His virtues, and a wholesome desire to follow His perfect law of love.

Prayer: We beseech Thee, our Father, to enable us to be good stewards of the freedom which is ours in Christ that we might be living examples of His grace before all men. In His name, Amen.

The Upward Look

By MRS. WALTER C. BRETHAUER, WGMS Prayer Group Secretary

The following suggestions for thanksgiving and petition are given to supplement those given in the *Prayer Cycle* for the March study.

THE SUDAN

Prayer Cycle—26th, 27th, 28th, 29th Days.

- Thank God for continued freedom in our mission work in the Sudan and for opportunities for increased service.

- Thank God for many devoted short-term missionaries and for their Christian witness. Thank Him for those who are looking forward to regular service.

- Pray for more workers—career and short-term missionaries. Evangelists are needed for the Nuer, Shilluk and Murlei areas, especially men skilled in the art of translation. Not only are evangelists, educational and medical missionaries needed, but also builders, secretaries and housekeepers. Housekeepers are needed for hospitals, nurses' homes and schools. God uses every talent laid upon His altar. What talent has He given you? Are you using it? Where?

OUR PART: "Pray ye."

GOD'S PART: "He will send forth labourers into His harvest."

- Thank God for the literacy program in the Sudan. Pray that it may be greatly extended. Literacy among

the Christians is very necessary. Pray that as new readers increase in number, the demand for books and papers may be met. We look forward to the day when our new printing press at Malakal will be ready for use.

- Although missionaries' children finish their education in America their earlier education presents a great problem. Because of the distance to the Schutz School for Missionaries' Children at Assiut, Egypt and the expense involved, a site for a school in Malakal or Khartoum is under consideration. Pray for guidance for those selecting a site.

- Pray for the language school in Omdurman and for its continued usefulness. Here new missionaries study the language of the people among whom they will work. Pray for God's guidance in the choice of a director for the school. Pray for all who study here (seventeen missionaries are enrolled), that God will open their eyes and loosen their tongues.

- Pray for funds to meet the increased cost of living, maintenance of properties, and new houses.

- Pray for funds that appropriations may be increased to take advantage of open doors in education, and to secure efficient Christian teachers. The Board of Directors of the WGMS finds it difficult to grant these increases, but very hard to refuse them.

The Outward Look—To The Sudan

~ Introduction ~

The North Sudan



The Anglo-Egyptian Sudan, so called because of its condominium government by Great Britain and Egypt, is commonly spoken of by the people here as the North and South Sudan. There are several reasons for this division, the main ones being religion and language. The religion of the great majority of the people of approximately the northern half of the country is Moslem and the common language is Arabic, while in the southern part there are many pagan tribes each speaking a different language.

The people of this northern area are a mixture of Arab, Negro and Egyptian and their color varies from light brown to black. Many years ago when the Arabs penetrated into this part of Africa they took the black tribal people as slaves and concubines, hence the mixture of races that we find today.

The country is mostly desert plain except along the Nile which flows north through the Sudan and Egypt to the Mediterranean Sea. Along its banks there is always a fringe of green where vegetation thrives in larger or smaller areas depending on the irrigation schemes employed by the planters.

The climate of the North Sudan is hot and dry and the annual rainfall varies from none in some parts to five or six inches in others.

There is a single track, narrow guage railroad in the North Sudan coming from the Egyptian border across the desert to Khartoum, the capital, and running southwest as far as the town of El Obeid and northeast to Port Sudan on the Red Sea. It is in eight of the largest towns and cities on this railroad that the United Presbyterian mission stations are located. If you will turn to the map and follow the railroad you can find them. They are: Atbara, the tri-cities of Khartoum, Khartoum

North and Omdurman, Wad Medani, El Obeid, Gedaref and Port Sudan.

The missionaries working here are the representatives of the United Presbyterian Church. Without the prayers and money of the home church they could not continue with their work. It is our prayer that every member of our church will work and pray for the advancement of Christ's Kingdom in the North Sudan.

Mrs. Leander Finley,

Associate Editor for the North Sudan

The South Sudan



The pagan tribes of the South Sudan are proud peoples who have long been isolated, and who cling tenaciously to the ways of their fathers. Theirs is a stoical acceptance of a hard life in an uncompromising land. Hunger they know; disease they know; and fear they know, for in birth, in life, in death, they are hedged about with age-old taboos, superstitions and fears. Their needs are many, but their supreme need is Christ. It is our task to bring them Christ, recognizing as we do it that the way of Christ must have a tremendous effect upon a man's present state as well as upon his future state.

But how can we reach these people? How can we win their attention? Being proud they are slow to accept the new and strange. They look with indifference and perhaps suspicion upon the untried. They find it difficult to break away from the old.

Our answer to these problems lies in the varied phases of our evangelistic endeavor. Through medical work, schools, adult literacy, improved methods of agriculture, as well as through direct evangelism, the people are being reached and the appeal is being made. Which ever may be the approach, there is one aim—that they may live—in Christ.

Our task is three-fold. First, there are

the many who are as yet untouched, and do not even know the name of Christ. These people must be reached.

Second, through the years there are those who have heard and who do have some knowledge, but are yet unclaimed for Christ. Perhaps they have at some time been in contact with the mission while receiving medical treatment, or have attended school and returned to their often far-distant villages, not having accepted Christ. Others have heard from their friends and by some means or other have some knowledge. These people are potential Christians, and since they are often scattered in far distant places, perhaps can best be reached by native Christians and itinerating missionaries.

Third, there is the task of nurturing the young church, and of training Christian men and women for the work of this church. We should not expect to have enough foreign missionaries to do all the evangelizing. A great part of this responsibility must lie with the native Christians themselves. Actually with their understanding of their own people, they are often able to reach them in a way the foreigner cannot. But these native leaders must be trained. The task of training teachers, evangelists, ordained ministers, medical assistants for Christian service to their own people is one of our most challenging opportunities.

Mrs. A. Mac Roy,

Associate Editor for the South Sudan

As You Study The Map

What About the North Sudan?

The people are mainly Arabs and their language is Arabic.

The country is largely desert. Much of it is non-productive because of lack of rain. Where irrigation is possible the soil produces good crops and the country is prosperous. Cotton raising in the Gezira on the Blue Nile has been a great success. Along the Nile, dates, citrous fruits, bananas, vegetables, alfalfa, and some grains do well.

Islam is the dominant religion. Copts, Roman Catholics and Protestants are in the minority. All groups use the Arabic language.

The Anglican Church looks after the

British community in all government centers. The Evangelical Church, which is under the United Presbyterian Synod of the Nile, is the leading Protestant church of the area. Its members are mainly of Egyptian parentage and the pastors of the organized congregations have all been trained in our seminary in Cairo. One pastor, a converted Moslem works among the Moslems.

Our United Presbyterian Mission co-operates with the Evangelical church but works among all groups including Moslems and black Sudanese. The contacts are mainly through the schools and in the homes by the Bible Women.

The missionaries of the Foreign Board cooperate closely.

What About the South Sudan?

The people belong to the black Nilotic tribes.

Each tribe has its own tribal language. Until recently English was the second language in the schools and the official language of the government. Under the new Nationalistic government Arabic is to take its place. This has become a threat to the development of the tribal languages. The trade language has always been Arabic.

The country is covered with grass and scrub timber which are alternately green and brown (or black following the seasonal grass fires) during the rainy and dry seasons. People depend on the rainy season crop for their main food and there is no irrigation except on small government or Mission projects. The rivers are full of fish which are the chief supplement to their diet of grain similar to millet. The cattle are the wealth of the country and the mainstay of the people. There is some export of cattle, grain and gum.

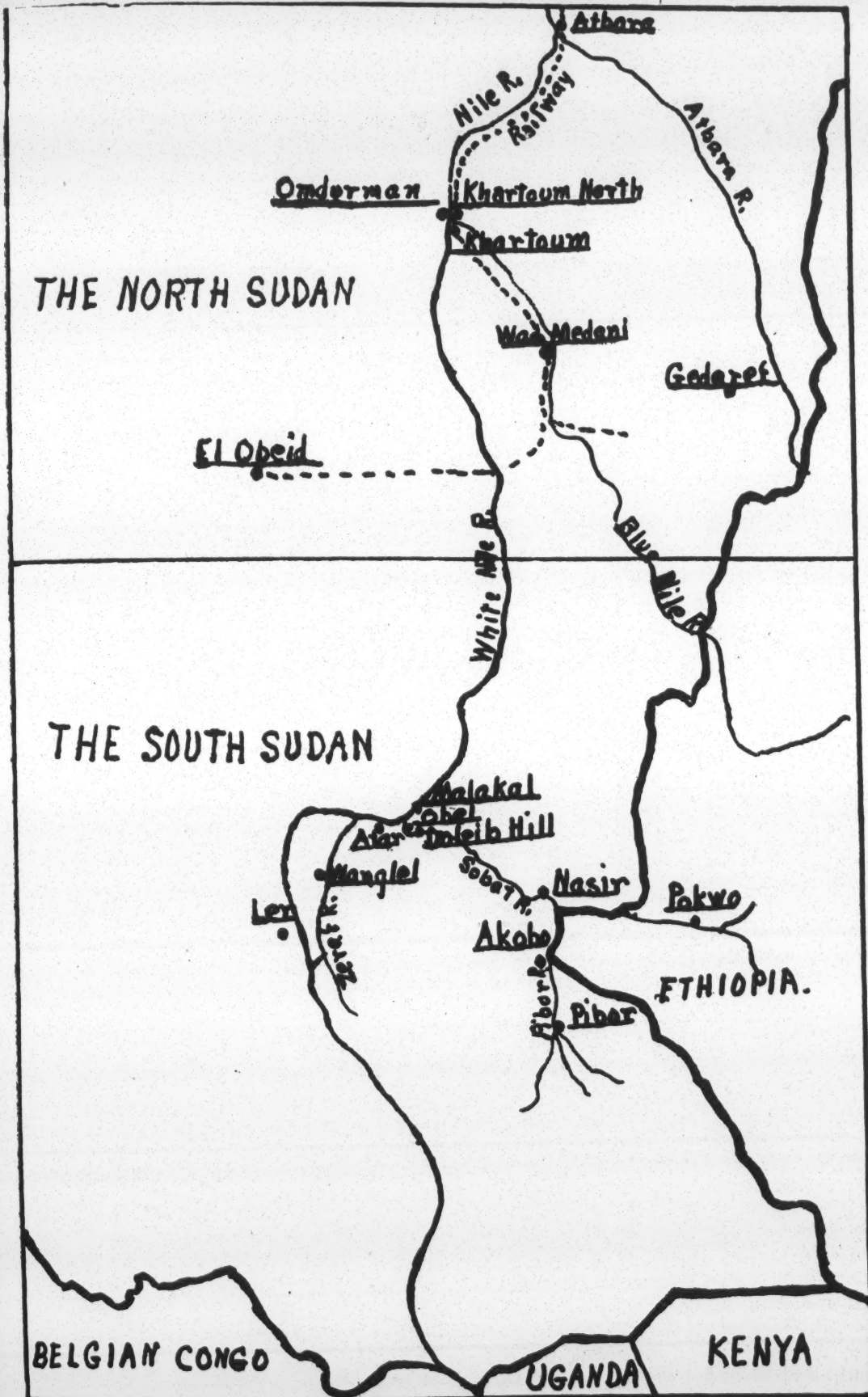
(Continued on Page 365)



Two M.K.'s

Rev. W. B. Adair and Rev. James A. Adair learned their Sudan geography first-hand, for they are sons of the author of this map study. The former has returned to the Sudan as a missionary, the latter serves a congregation in Pennsylvania.

Map of the Anglo-Egyptian Sudan



Sketched by W. J. Adair, D.D.

I. The New Sudan

By R. F. SHIELDS, D.D., Philadelphia, Pa., on furlough from the Sudan

IN THE Anglican Cathedral of All Saints in Khartoum there is a small chapel dedicated to the memory of the great Christian general who fell in the siege of that city by the Dervishes in 1885. In it a large stone tablet bears this inscription:

"Praise God for Charles George Gordon,
a servant of Jesus Christ
whose labors were not in vain."

During the Mahdist rebellion, Khartoum was entirely cut off by the enemy. Gordon with no other British or Western person to aid or counsel held out against unbelievable odds for 325 days; but the enemy finally broke through the earthwork fortifications and overran the city. A party went directly to the palace when General Gordon dressed in full uniform, awaited them at the top of the stairs. As he saw the wave of mad spearmen surging toward him, he knew that it was the end. His heroic work must then have seemed to be in vain.

This was the triumph of fanatical barbarism over civilization. Gordon could have visualized the Sudan slipping back into deep darkness. But Gordon's martyrdom stirred Great Britain as nothing else could have done. From Queen to lowliest commoner, all were determined that this great Christian soldier and benefactor should not have worked and died in vain. Though it required nearly fourteen years to do it, in 1898 the Sudan was finally liberated by British and Egyptian troops under General Kitchener. A condominium government was set up under which the Sudan was to be governed jointly by Great Britain and Egypt.

The population, having suffered long years of famine, war and oppression had been decimated. The people were in abject poverty and totally without benefit of education or medical knowledge or security or justice or modern transportation.

Now, in December of 1952, after only a little more than half a century of excellent government, the Sudan is holding elections to choose a new Legislative Assembly which will convene under a new constitution, will appoint a cabinet of Sudanese ministers to work with the Governor General in the administration of the government, and will determine within three years whether the country will retain some relationship to the co-domini or will be



Statue of Gordon, at Khartoum, on his famous camel "Lightning." "Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

completely independent as a republic or a limited monarchy. Both Britain and Egypt have agreed to this program. There are Sudanese men whose training and leadership ability warrant their assuming self-government and the economy of the country can support independence.

Under the present administration the country has made great progress. There has been continued peace and stability. Justice has been administered without favor. Modern transportation and a fine seaport have been established with an ever increasing number of motor cars and trucks and a fine airport in Khartoum which accommodates international planes and jet-airliners, making it "the air crossroads of Africa," and a national airways service linking provincial towns with the capital. A great irrigation system has been built

and the agriculture of the country (its only valuable resource) has been greatly developed, particularly cotton culture which forms the basis of the Sudan economy.

An educational system, beginning with village schools scattered all over the country and heading up in a University College which grants degrees in affiliation with London University, has raised the cultural level of the entire population and trained men for government service and commerce. Girls' education by the government (mission schools had blazed the trail as pioneers) is a recent venture but has progressed rapidly and some girls have been enrolled in the University College and even in the College of Medicine. A medical service with fine hospitals in the large centers and dispensaries in smaller places, manned for the greater part by Sudanese doctors, provides healing facilities and raises health standards everywhere. A fine mid-wifery school and staff is an important part of this system.

The Sudan is no mean country. But the days of paternalistic rule which have developed this country are past. They have been times of protection, or friendliness and co-operation, of openings and opportunity for missionary work. Their passing presents our Church with an urgent challenge.

The new government will almost certainly have a greater Mohammedan bias. The new constitution provides for religious liberty but even if that proves actual it will probably not include a friendly atmosphere for evangelistic work and may introduce greater restrictions. In the North Sudan, which is the larger part and because of its greatly superior cultural and economic position is the dominant part of the country, the people are all Moslems. They are naturally friendly and hospitable and accessible. We have every reason to believe that they will remain so and provide a continuing opportunity to work among them. Therefore we *must* become established in as many places as we possibly can in as effective a way as we can before intolerant governors may arise to limit our operation or even to shut the door.

The South Sudan presents a very different but an equally urgent problem. This is the land of primitive tribes. They are not Moslem, but pagan. The new constitution makes an effort to guarantee the freedom, cultural and religious, of these southern provinces within the framework of the nation but this can only be effective if there is a southern leadership able to

maintain it. There must be Christian Sudanese for high government posts.

This is particularly true in the realm of religion. Thousands of these pagan people have been won to Christ. Other thousands have been in contact with the Gospel inasmuch as education in this part of the country has been in the hands of Christian missionaries and Moslem influence has been restricted. The infant Church—a lusty infant—is unschooled and untrained. The necessity of starting with an unwritten language in every tribe has made translation slow so that no tribe has the entire Bible in its own language; only a few have the entire New Testament and many have only comparatively small portions. The native ministry is still very small—our own Church has only one ordained minister. How well can this weak Church stand against Mohammedan pressure, even possible persecution, if she must stand alone? The next few years are vitally important to the life of the Church in the South Sudan, in training leadership, in establishing the Church in every tribal area, in preaching the Gospel far and wide.

The New Sudan—what will this new nation be? It has the marks of great educational, material and political progress. Can these make a nation strong and great without a corresponding change of spirit? Will better housing, the multiplication of radios and automobiles, and refrigerators and electric fans, though they vastly improve the standard of living, avail anything where there is no change of heart? Is it good enough that a people's opinion and imitation of the Christian West be formed from the movies that are everywhere so popular? What may we expect from a country whose educated class, whose leaders are young men trained in a scientific education which leaves their ideas of the moral life, of the family, of the inferiority of women, of plural marriage and divorce, of mental and spiritual freedom, of religious intolerance, of love and good will entirely unchanged? Can there be a benevolent or a permanent society which rejects the Saviour and knows nothing of the Way of Salvation?

The United Presbyterian Church has a very urgent responsibility in the development of the New Sudan. God in his providence has put our beloved Church there in that strategic position, has committed to her the sole responsibility in a great part of this vast area for the evangelization of this important people. Verily, the King's business requireth haste.

II. The Bible In The Sudan

"The Word of God is quick and powerful, and sharper than any two-edged sword piercing even to the dividing asunder of soul and spirit . . . and is

In The North Sudan. a discernor of the thoughts and intents of the heart."

"For as the rain cometh down, and the snow from heaven and returneth not hither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth; it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

These promises and similar ones have been the ground for our faith in sowing the Word in the North Sudan. The Bible has been given a very important place in our work from the first, both in the schools and the work in the homes among the women.

A number of years ago a father in making arrangements for his daughter to enter the Girl's Boarding School looked over the list of books required and remarked, "But she is a Moslem, she will not need a Bible." He was told that all our girls study the Bible for we feel that it is the best book we have to offer and we desire that every pupil shall enjoy the best. He replied, "Never mind, but she won't need to buy

one, she can use mine!"

Recently one of our oldest teachers has been teaching the Ten Commandments to her class of fourth-year intermediate girls—twenty-two in all, of whom only four are Christians. She has enjoyed teaching the Commandments as her pupils seemed to feel that those words were God's commandments to them. They asked questions and had helpful discussions. At the same time the commandments were used in the chapel hour, followed by lessons on the plan of salvation which God had from the beginning. One thing which impressed the girls particularly was the sin of taking the name of God in vain—a most common sin in this country.

The Bible is being taught in our Boys' Schools as well. In the Secondary School for boys, with the exception of two boys who came from our Intermediate school, none had ever read the Bible. For the most part the boys are much interested and eager to read it. The new Revised Edition is to be used as their textbook.

On some occasions we have had to defend our position of insistence on the teaching of the Bible in our schools, when some official, British or otherwise, endeavored to compel us to accept pupils in our schools without Bible instruction. Many parents have come thanking us for the good instruction their children were receiving and



Above: Inside the yard.

Below: Miss Una Coie outside fence surrounding mission compound.



Two views of the mission compound at Gedaref where Miss Una Coie spends her time when she is not out making her many personal contacts for Christ.



women are happy to be in a Literacy class.

cities. During the same period in Omdurman the peak was reached in 1939 with 94 reading in that city. In the Retired Officers section of Omdurman, Zeniab was one of these pupils who over many years had read the Bible. Her husband died leaving her with several young children and she was faced with having to take them to Egypt to be with her husband's people. During the mourning for the husband the Bible Women seeking an opportunity for a quiet talk with Zeniab called in the early morning. They found her seated alone on her pallet spread on the floor, reading her Bible, seeking comfort from it. In some cases a decrease in readers has been caused by the lack of sufficient teachers to carry on the work.

A number of these women have been reading in some portion of the Bible for a number of years. At least four who have been called home had expressed their faith in Christ during the time of their lessons. Others have acknowledged their belief that Christ is the Son of God and their lives showed that the entrance of His Word has brought light. In some instances the light has been definitely rejected as was the case with Sofia who steadfastly refused to acknowledge Christ as the Son of God and her life went out in darkness. Another such was Zeniab of Wad Medani, a former mission school girl who married but continued her lessons in the home. The portion for the day was the story of the Crucifixion of Jesus. Like a sudden bolt from the sky the Holy Spirit used the centurion's witness, "Truly this was the Son of God" to convict Zeniab. But Zeniab refused the witness given her by God's word and the light for her became darkness.

Some of these women who have come in contact with the Word of God, though they have never been able to advance far enough to read the Bible for themselves have helped to provide an opening for others to hear the Word of God. One such woman was found in Gedaref when the work was opened there. Though her husband is not friendly to the work, it was she who brought the opportunity to hear the Word to another woman, thus making openings for others.

It has been through the reading of the Bible that most of those who have come out from Islam have been brought to accept Christ. It was through the reading of the Bible that Kamil who later became Boulous, one of our pastors, found Christ. His reading was begun first in opposition, to search for errors in the Bible to point

we pointed out to them that it was because they were taught the Bible that there was such a high standard of ethics.

We cannot always see tangible results but we know that there have been outstanding incidents as a result of reading God's Word. There was Um El Hassan, just a poor illiterate, village young woman who began learning to read. During her lessons she heard God's word and later came to read the Bible for herself. At first her desire was to compare the Bible with the Koran but in reading it she came to see and understand that it is in truth the Word of God. As a result she accepted Christ as her Saviour and was baptized taking the name Maryam. And what joy she got from reading the Word and discovering its treasures through His Spirit! In the literacy work among the women in the earlier days, prizes of Bibles were given to pupils who could repeat the one hundred verses which were used as Golden Texts for their lessons. During a period of three years at least thirteen Bibles were given as prizes. Recently one of our "old girls" was telling me of the Bible which she had received as a prize.

In Port Sudan more and more women are willing to read in the Bible. When work was first begun there, it was difficult to get the women to listen to the Bible stories.

It is not possible to give accurate statistics throughout all the years but in Khartoum North and Khartoum over a period of seven years there was an average of 90 women reading in the Bible. The highest peak during that time was in 1944 when 16 were reading the Bible in the two

out to his two brothers, that he might return them to the true faith of Islam for they, before him had found Christ through reading the Scriptures.

Boulous, in turn, was able to persuade Batool to read the Scripture and she accepted Christ and was baptized Esther. And again God's promise was fulfilled that His Word would not return unto Him void.

Ahmed came to the school asking for a Bible and for guidance in reading it. He was given first a Gospel of John which he read with great interest. This led to further instruction by our native pastor in his home and finally Ahmed began coming to the regular church services and acknowledges his faith in Christ.

A young Moslem lad in Gedaref began coming to our evening service and asked one of our teachers for a Bible. He continues to attend the services bringing his Bible with him. Another young man has recently requested Reverend Walker to teach him the Bible.

But the story of the Bible in the North Sudan would not be complete without some mention of the work of the British and Foreign Bible Society. This society began its work in the Sudan in 1866 but was compelled to stop for nearly thirty years. Then after the battle of Omdurman, work was resumed in 1898.

This Society sows beside all waters, in the offices, shops, cafes, in the cotton fields, wherever the colporteur can find a sale. Merchant class people are the best purchasers.

The Bible Society makes only cash sales, i.e., they do not undertake free distribution. The total of sales for 1951 was Bibles sold 649; New Testaments, 3,805; Scriptures portions 28,229.

There is still much land to be possessed. Pray for the spread of the Word in power.

Una Coie, Gedaref, North Sudan

PROGRESS IN BIBLE TEACHING, INTEREST, AND TRANSLATIONS

I am grateful for that word "Progress," for it allows me to take a look back into the past, in fact, to the time when I first arrived in the Sudan, in

In The 1913, the year before the
South Sudan First World War.

What was then the state of Bible teaching, interest, and translation in the South Sudan?

First of all, the Gospel was being preached only among four tribes at the most, viz., Shilluk, Dinka, Zande, and possibly Bari.

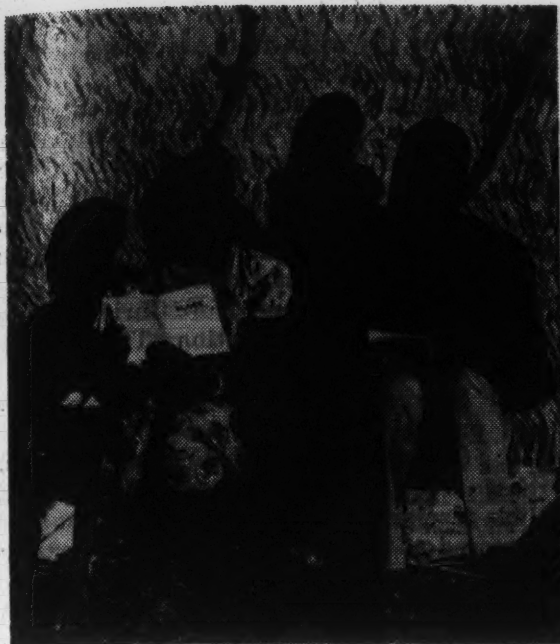
The work among the Zande was farthest advanced, and there was considerable interest in God's Word. Very little of the Scriptures, however, had been translated into Zande, and none printed, I believe.

There was a Boys' School at Malek C.M.S., but they could get pupils only by promising them each a cow and calf, at the end of a three-year course. Apart from the school, there was practically no teaching of, or interest in, God's Word in the district. I remember visiting Malek in 1914 and seeing a group of about 10 youths who were attending a baptismal class regularly, and seemed sincere. But when the time came for their baptism, not one was willing; they were not prepared to make public profession of their faith. At least they were honest about it. There was another school northwest of Malek among another section of Dinkas, but this was closed temporarily during the War. The Gospel of St. Luke had been tentatively translated and printed in Bor (Malek) dialect, and one Gospel each in two other dialects, but that was practically all that had been done in Dinka translation.

As far as work among the Shilluks was concerned, there had been a little translation work done, mostly on St. John's Gospel, but nothing printed. When I first visited Doleib Hill, about 1915, I did not notice any great enthusiasm for the study of the Bible, but the late Dr. Oyler used to teach little groups in a more or less informal way during the week. The Sabbath morning services were quite well attended, mostly by those employed on the station, the number of professing Christians was small, and only a small Boys' School was functioning.

Dr. Lambie and Rev. E. McLeery were about to open work among the Nuer tribe at Nasir, in 1913, and we of the Sudan United Mission had government permission to commence work among the northern Dinkas at Melut.

Such then was the state of things in 1913, nearly 40 years ago, as I remember it, in the South Sudan. Those engaged mainly in teaching God's Word could almost be numbered on the fingers of one hand; at Malek the youths had to be bribed as it were, to be taught; and at Doleib Hill, most of the Bible teaching was given to workmen employed on the station which had two industrial missionaries, a doctor and one ordained missionary. The only printed portions of God's Word were in three Southern Dinka dialects, a Gospel apiece. A C.M.S. missionary passing through



Two poses of Adwok and his family reading the Gospel of Mark, proof that the "primitive African" can be taught to read and can, in turn, teach others. Adwok is a school teacher and an elder in our Doleib Hill Church.

the Sudan from Uganda, and visiting Malek and Melut, in 1919, made this caustic comment, "The Dinka work in the Sudan is a washout."

In contrast to this, what is the position today? I think we may well say with the Psalmist, "O sing a new song unto the Lord: for He has done marvelous things!" Whereas those occupied in teaching the Word were so pitifully few and handicapped by having so little of the Scriptures translated, and ministering to four tribes at the most, in a very limited area, and to so few—now, less than 40 years since I first knew the Sudan and the work at firsthand, we find the number of those teaching the Scriptures, multiplied probably by hundreds, and the great majority, now, those who have themselves been brought out of heathen darkness and ignorance into God's marvelous light. As to the number of tribes reached by the Gospel, they have increased over five-fold, and the areas reached by the preaching and teaching of God's Word, increased much more, both by schools, evangelists, and establishment of local churches and Christian groups.

In the far South, the C.M.S. have extended their work enormously. A very great work has been done among the Moru tribe, started by the late Dr. and Mrs. Frazer. Many thousands have been won for Christ, and as a tribe, they show deep interest in God's Word, of which the whole of the New Testament has been translated into

Moru, and is in print. Also many portions of the Old Testament have been translated and are in use. Thousands, too, of Bari and Zande Christians are reading the Scriptures daily, and hundreds of Dinkas. There are ordained pastors as well as many evangelists in the Dinka, Bari, Moru, and Zande tribes. A Divinity School for training South Sudanese pastors is functioning in the South, and it is possible that our Mission may soon have representation on its staff, as well as among its students. Besides Moru, Zande, Bari, and Dinkas have the New Testament in their own tongue, as well as parts of the Old Testament.

The Northern Dinkas, among whom we have a work at Abwong, and the S.I.M. has four stations, now have their New Testament printed, and work is being done on the Book of Psalms. There is also, duplicated, a good-sized book of Old Testament stories, which we hope will be printed soon.

A growing number of Christians, among the Nuer, Shilluk, Anuak, and Dinka tribes, are being reached by our own Mission, who are having more or less regular teaching in God's Word. This year the Murlei tribe is being reached, at Pibor Post. A new section, of the Anuak tribe, by all reports, many of them eager to be taught, is being reached at Pokwo, really in Ethiopia, but reckoned as part of the South Sudan Mission.

The Gospels and Acts have been printed in Shilluk, and the late Dr. Heasty had

already completed several of the Epistles before he was called Home. Work is still proceeding on the remainder of the New Testament.

There is also a duplicated book of Old Testament Stories. In Nuer much New Testament translation has been done, most of it duplicated, but one Gospel has recently been printed. Also there is a good deal of Old Testament in use, but not yet printed.

With the appointment of a special language and translation worker for Anuak, much Scripture translation has been done recently, and at least one Gospel is in use, though not printed yet. The next few years should see great advance in the translation of God's word into Anuak.

The Sudan Interior Mission working among the different tribes that used to be called "Barun," are busy translating and teaching the Scriptures to folk of at least four tribes, Maban, Uduk, and Berta, and one or two others. Greatest advance is among the Uduk, around Chali, where there is a growing virile church, showing much interest in the Word. At least one Gospel has been translated into Uduk.

As indication of the growth of interest in teaching and translation of the Scriptures, witness the recent united service held at Malakal, for the dedication of all the Scripture portions translated into the languages used in the South Sudan. Scripture portions, ranging from complete New Testaments were formally dedicated in turn, each by a member of the tribe or people into whose tongue the particular Scriptures had been translated. The Church was full, and great interest was evident. English, Arabic, Dinka, Moru, Zande, Shilluk, and Nuer were represented, and others were mentioned, but not dedicated.

The Mission Bookshop at Malakal has been opened recently, and sales of Scripture portions, and whole Bibles, are steadily increasing.

There is a growing feeling among missionaries and Sudanese Christians alike, that although much is being done in fostering interest in the study of the Word of God, and in Bible teaching and translation work, yet a great deal remains to be

done, and needs to be done more rapidly.

Some of the ways that are being used in different areas:

1. Regular visitation of interested groups around the mission station, or outstation, either by paid or voluntary workers, who have had special preparation each week for the lessons given. Definite course of lessons followed. This is being done at Nasir and Akobo, at least.

2. Weekly meetings for Christians for Bible Study, on the station. This is done on most of the stations.

3. Special classes to prepare teachers and preachers. Held on most stations.

4. Course of daily Bible study, etc., for those who wish to devote themselves to Bible teaching and preaching. This has been proposed at Abwong, for dry-season months only.

5. Evenings fairly often for Bible Quizzes, Bible Reading competitions, etc. These are being tried at Abwong, and hold promise, in improving general reading level, and Bible knowledge.

6. Bible Courses for Junior Christians, such as those by Dr. Keith Brooks, where answers are to be filled in spaces left after each question. This is well adapted for those living at a distance, and at least the whole New Testament is needed in the language.

7. Sabbath School classes held after the regular morning Sabbath service, and taught by those who have attended weekly class mentioned above (3).

8. For translation work, the setting aside of one missionary, or a group, to do the translation for that area or language.

9. The carrying of portions of Scripture by those who visit different areas, with the idea of selling them to those interested.

10. Probably most important, the teaching of illiterate adults, who are at all interested, to read God's Word for themselves.

In conclusion, the time is short; let us be up and doing while it is still day, and the doors of opportunity are still open.

"The Lord gave the Word; great was the company of them that published it." May we be worthy members of that great company!

R. Trudinger, Abwong

A F R I C A

A — is for Africa, burdened with care;

F — for the Fear that lurks everywhere;

R — is for Restlessness, turmoil within;

I — for the Ignorance rooted in sin.

C — is for Christ who only can give.

A — is for All—let us give as He gave.

—Quoted by Mrs. Fannie Bradford Bailey from a Cameroun letter

III. The Ways Of The Evangel

THE WAY OF TEACHING

The authority of the Bible can be used in many arguments and has been so used often in the past. Evidently the majority of Sudanese youth have not

In The North Sudan heard the above quotation; or they do not believe the Bible, or they have not as yet felt any "weariness of the flesh" induced by too much study.

Here in the North Sudan the desire and demand for education is much greater than all agencies engaged in teaching can come near supplying. We have three types of schools: those under either the Sudanese or Egyptian Ministry of Education; private schools which are subsidized by the Government; and those which receive no Government subsidy. There is no free education in the Sudan, but all schools of whatever type require the payment of fees. Some schools which have no other source of income require the payment of very high fees. With the loyal support of co-workers in the churches in the home land, the Mission schools are able to accept boys and girls whose parents cannot afford to pay high fees. In addition many poor children are accepted free and others at reduced fees. The helping of poor children who are worthy is true of all types of schools.

In regard to schools which you help to operate by your prayers and gifts, we shall write in more detail.

Under the Women's Board, there are the following schools: in Athara a school offering classes from the kindergarten through high school; in Khartoum North the same type, and also three elementary schools in the suburbs; at Gereif five miles from Khartoum an elementary school for girls; and if plans materialize a school in Wad Medani offering work in the kindergarten through the eighth grade.

Under the Foreign Board there are two schools in Omdurman, the Boarding and Day school for boys with grades from the



Brothers All!

Top: An Omdurman father and sons. The boys are pupils in our day school. **Middle:** Boarding brothers from the South Sudan in our School. Their father is a member of the Legislative Assembly in Khartoum. **Bottom:** Nabeel, Kamil, Mohammed and Atif, from a Moslem family, in our Boys' Boarding School. The oldest is now in the new High School.

kindergarten through the eighth grade, and the new Commercial High School. In Gereif there is an elementary school for boys. In Gedaref one with kindergarten through the eighth grade is under the control and direction of a local committee and the Mission has contributed considerably towards its progress. A member of the Mission is in charge of the school. In Khartoum the Evangelical Church has a fine co-educational school of nearly 500 pupils and its courses take the boys and girls from kindergarten through the eighth grade.

With the three types of schools listed above, there are three types of curriculum; that of either the Sudanese or Egyptian Ministry of Education and those set up by the individual school according to the decision of the administrative committee. In the Mission schools are to be found all three types. The Atbara and Khartoum schools have their own curriculums. The Gedaref school offers the Egyptian Ministry of Education course. That of the Sudanese Ministry of Education is offered by the Boarding and Day school in Omdurman. This variety of curriculums in the schools for boys causes some difficulties especially in the matter of pupils transferring from one school to another which has a different curriculum and also in the matter of entrance requirements for secondary schools.

The administration of all Mission schools is shared by representatives from the Evangelical Church and members of the Mission. Many of the teachers in the schools are members of the Church. It is the earnest desire of many, both in the Church and the Mission, that we should co-operate more and more until the Mission gives way to the Church and lets it take the more prominent place and lead in all evangelistic activities.

The curriculums of the Mission schools are very similar to those of schools in America except for the difference in language. Here all subjects are taught in Arabic. English is begun in the fifth grade of the boys' schools and earlier in the schools for girls.

As Mission schools are considered to be private schools, complete freedom in the choice of subjects offered is given. This being the case, the Bible is taught in all classes at all grade levels and in addition, chapel services with songs, Bible reading, prayers and talks are held in each school. One is surprised that more objections are not raised by parents and others to such

teachings, but after taking certain precautions, we feel that there is nothing to fear for God is our "shield and buckler."

The greatest need of both Church and Mission schools in the North Sudan is for consecrated young men and women from Egypt and the U.S.A. to offer their services as teachers in this land. Those who have in the past and are now serving are fine and the good they have done and are doing is great, but the "harvest is great and the workers few." Nothing would be more satisfying to you nor of greater service to the schools and their pupils than for young people, who desire to serve Christ, to come on a three-year teaching mission to one of the schools in the Sudan. The boys and girls here are calling to the young people of Egypt and America, "Come over and help us."

Leander Finley, Omdurman

There was a time when three-fourths of the total effort in formal education in Africa was undertaken by missions. This

In The South Sudan was true not so long ago, but it is no longer true. Here in the Sudan and almost everywhere else the proportion of education by missionaries is increasingly less, while the total effort in education assumed by governments is more. Here more education is being done by the government, which is also assuming more control of mission effort, and has also been undertaking more financial support. The changes are hard to keep up with, and the end is not yet.

Still we can and do teach Christian living. Since we can still train for that, we gladly enter into it in the name of Christ and we pray in His Spirit. The beginning of wisdom is the fear of God, and he who fears God has character. We have excellent opportunities to reach many lives of boys and girls in our central, boarding schools, many others in scattered, village bush schools, and some are given training as approved teachers. We still introduce Christ to a host of these young boys and girls and pray the acquaintanceship will develop into the reconciliation of man to God, which is our ultimate aim. We can still train for service in Christ.

To meet the needs of life we should not limit our effort to mere "catechetical" instruction. We are living in Africa. Living is supposed to be simple, but it is difficult too. And changes are adding to the difficulties of adjustment. Western civilization is touching everywhere. So also, is

Arabic civilization. The people are facing problems of self-government in a modern world. Reading, writing, and arithmetic have their places in the school curriculum. In our schools at the primary level the work is elementary.

And yet I cannot think of Christ, the Master Teacher, as wanting us to do a poor job. Somehow I cannot think of Him as not being concerned that we train people to earn an adequate wage and to live well and healthily, to be at least the equals of the best workers, and to be among the best thinkers of their people. Of course He is interested in the total needs of the life of our Southern Sudan tribesmen and of their environment.

Primarily we teach Christ as Paul preached Him—high and lifted up. We lay no other foundation than that which is laid,

“Jesus Christ, the Righteous.” We would that every pupil should know Him. We would that their faith would be alive with works.

To know Christ is to seek the truth. And the truth is also scientific and modern. His truth can help dispel falsehood in the minds of man as well as in the hearts of men. Truly there is a great need to promote the improvement of agriculture, the development of native industries, better health, and the creation of sound habits of industriousness.

Who can look at the faces of these young, bright-eyed boys and pretty little girls without being won to them and challenged to enter into “The Way of the Evangel” by teaching them? We would give them Christ, that they might live and live abundantly.

A. Mac Roy, Nasir

Doleib Hill Girls' School with teacher Lyebo and missionary, Dorothy Rankin. This first class in the school, according to Miss Rankin, is making splendid progress.



THE WAY OF LITERACY AND LITERATURE

In this land where eighty per cent or more of the population can neither read nor write, the evangel is finding an increasingly broad access to minds that are hungry for knowledge. There is an awakening in this Muslim country where past years of backwardness have brought it to this 20th century with so high a percentage of illiteracy. Contact with

the on-moving world is making its impact and attitudes are quickly changing—educated men want literate wives; fathers that once insisted on keeping marriageable daughters carefully secluded are now willing to have them taught; farmers and laborers are anxious enough to learn, to spend time after the toil of the day to labor over a primer; boys from Southern tribes wanting to make their way in the

In The North Sudan

big centers welcome the help of a friend to teach them to read.

Adult literacy in the North Sudan is reaching some of these through three branches of its work—the Bible Women's work in seven cities, the Gereif Night School, and the Young Men's Club in El Obeid. Let us have a glance at them.

Seventeen-year-old Fatma is one who is allowed to go to the house of a neighbor to take her weekly reading lesson from the Bible teacher with a group of other girls. Eagerly she makes her way from her own mud house past high mud walls to enter the door of another equally as drab as her own. She carries an old battered metal suitcase the sole contents of which are a reader, a notebook, and a pencil. Fatma is unaware of the ridiculousness of the size of her "school bag," it's the nearest she has to its counterpart which her more fortunate and much-envied sisters use to take their books to school. She has grasped with alacrity the belated opportunity to learn to read. From another's standpoint we see that Fatma is the fortunate one, for along with her reading lesson, she is hearing each week the story of the Way of Life which is not the privilege of those who attend other than Mission schools.

Ali, sitting on the low bench leans over a paper on the desk. His calloused hand accustomed to handling crude farm implements is clumsy so he laboriously draws the Arabic letters. Three nights a week Ali comes to learn with his Gereif companions who crowd into the school room lighted by pressure lamps. The Gospel stories that are a part of the night school program are not considered something to be endured by Ali and his friends as a price to be paid for the privilege of learning to read



Two Omdurman Bible Women stand beside the car—gift of Dr. S. A. Fulton.

—rather, they are welcomed. By this means the evangel has found a way straight to the hearts of at least two in the school and is finding its way to others.

It is a mixed group that is having its chance to become literate through the club in El Obeid. Nubas, Dinkas, Nuers and Arabs sit side by side on the long wooden benches, first to receive the lesson instructions and then to hear of the love of Christ and his sacrificial offering for them.

Although many are becoming literate in a language that is not their own it is preparing them for life in the cities which they have chosen in place of their more simple tribal life. If they return to their home tribes they will be prepared for a future in which it is anticipated they will need the Arabic language as the Arabic influence spreads.

The contact that the evangel has with any of these is of course limited—there comes a time when for various reasons the students are left on their own. But what a powerful means they now possess—the ability to read! The Way of the Evangel must henceforth be to many through liter-



Faheema Girgis does her part in promoting literacy in the North Sudan.

ature. We thrill at the sight of such a field open for activity—literature entering homes, carried to remote places where an evangel could never go, enlightening, inspiring, drawing men to a knowledge of God and the Christian way of life. But alas, our vision has jumped too far ahead—*what shall we give them to read?*

Simple Christian literature is still woefully lacking. The little that has been prepared seems a drop in a bucket. But it is a need we must fill. We must get what is available to the people. We *must* get the Christian message to them before they use their new-found power to be misguided by Communism and other evils. We stretch our hands for help to the church in the homeland. If we have your support in prayer and your generous financial help there is much that can be done to make the Way of the Evangel through literature a fruitful one.

E. Verna Pillow, Omdurman

I was sitting with a man in the village yesterday. We were sitting together on a skin and he was fondling his little son with affection. I showed

In The South Sudan him a book and asked if he wouldn't like to learn to read.

He looked at me with skepticism and said, "What, me? No." Shaking his head wistfully, "You can't teach me. I'm too old to learn anything new. Here, take my son and teach him. He'll learn but not me."

Can that primitive African learn to read? Hand him a book and his first thought is of good smoking material. Top from bottom, front from back, mean nothing to him. He hasn't the slightest notion that strange scratchings called writing can convey ideas.

Where can one make even a beginning at teaching this man to read.

For long years the skepticism of the African was shared equally by the missionaries. The result has been that the major emphasis in our work has been boys' education. The prevailing culture pattern of the African society has been largely ignored. Unconsciously cynical of the possibility of teaching the father in the tribe entrenched in the customs of the past, we directed our efforts toward the children. In this we have been mistaken. This approach has not produced the church.

Today many of us are seriously rethinking our entire strategy of evangelism within the African society. We are beginning to feel increasingly that it is both unwise and impossible for us to wait for the next generation to produce the church. Time is running out. There must be a swifter approach to the evangelization of the Sudan or we shall utterly fail. This is the way of adult literacy and literature.

Already beginnings have been made. This new approach is not easy. Long tedious hours go into the making of primers and charts. Patience, imagination and love become primary qualifications. Primers and charts are followed up with simple readers, translations of Bible passages, and finally the precious Book itself.

In the mission the way of literacy is still in its experimental stage. Only beginnings have been made among the different tribes. But, those beginnings demonstrate conclusively that our greatest opportunity lies in this new approach through adults.

The elders in the Akobo church were six illiterate men. They loved the Lord but had only the minutest knowledge of the Word.

Dr. W. J. Adair
visits a
Nuer village.
He finds that
they, too,
can learn
to read.



Today they are all well on the road to literacy. They are learning daily the precious truths from the Bible. Their confidence is being established, and their stability and usefulness for witnessing to the Saviour is certain.

Two years ago a villager interrupted near the end of the service on a Sunday. In much anguish he told how his little daughter had been bitten by a snake. That same day her condition worsened. Fever and delirium ravaged the little body. At sunrise the terrible wail of agony arose. We knew only too well what it meant. The ensuing days brought the witchdoctor, sacrifice and shrine. The striking spirit must be appeased so as not to strike again.

Last Sunday this man, Abala, was baptized in the Akobo church. Christ had become his light. The anguish and distressing fear of the past were gone. In loud clear tones he professed his faith in Jesus and his desire to serve him with all his strength. It was a day of rejoicing and victory in the blessed Gospel.

How had it happened? Under the power of the Spirit, it was in the way of literacy and literature. Hour after hour was spent in teaching him to read. These hours were our finest opportunity to introduce him to Christ. His mind and heart were opened. Today he reads with comparative ease. With the word in his hand and heart he becomes a tower of strength which no one shall turn aside.

The way of literacy and literature in evangelism will become our most effective technique in the winning of men and women to Christ. The hours spent in leading a man to literacy are hours spent in leading him to Christ. Literacy is not an end in itself. Through literacy we open the mind

and heart, under the Spirit, to the precious Gospel. Men and women who know Christ and have learned to read will not quickly fall away. The African Christian with the ability to read will become an effective witness for Christ. He will reach into the distant villages with the unadulterated message from the written Word. The reading believer will become a cell of light in the midst of darkness. Others will come and cells will divide. The church will grow, until in every village men shall know Christ and serve Him as Saviour and Lord.

This is a hope and a confidence for the future. But it will not be realized unless certain changes are made. Today too little effort is being expended in this promising field. In Nasir Miss Ray Huffman has proved that it works. Abwong Christians are reading Christians. Our goal among the Anuak is every Christian a Bible-reading Christian.

But, our present efforts are not enough. The printer and his family, the Alexander Wilsons, are on the field and will soon be ready to begin printing. But, where is the literature? Our staffs in the stations are inadequate. We must have men and women who will be trained and set apart for translation, literature and literacy. This new way must become the spearhead of any successful evangelistic effort.

We are confident that the church at home will redouble its effort. We dare not tinker with the work of Christ. Nothing less than toil and sacrifice will meet the challenge of the Sudan in our day. Today the door is open for unimpeded evangelism. Tomorrow may be too late. We dare not falter. In faith this can be our finest hour. Christus Victor!

H. T. Hoekstra, Akobo

THE WAY OF HEALING

It is wonderfully convenient for the missionary when she is new on the field that she can immediately fit into an established and recognized avenue of

In The North Sudan work. In many cases this avenue of service, Healing, has been hallowed by the lives of saints who have been in the making of this roadway across the ages over the highways of need. Healing of the body has been the means; but the saving of the soul, its purpose and goal. So, the Evangel has come through the way of healing, and the way was open.

The living message which she has brought is not desired, at first, because it is not

known. But the bringer of it is welcomed because she can meet an immediate need. She may be attractive, she *will be* helpful. She is something new to spice up the village gossip and she soon becomes an accepted member of the growing community. Her life will soon be considered an essential part of their lives.

So, it did not take long—years ago when I went out to the Sudan—to settle among a people of strange custom and difficult language. But God was ever-present and faithful to His promise "Go and I will guide thee with my eye." Thus, being in the way, He led me.

Then, what multitudinous avenues He

opened before me. Through the ministry of healing I cannot even recall a time when a door was closed to me. Through the ministry of teaching there were many closed though perseverance opened them, often not wide open, but a beginning was made. As I look back over the years it seems to me that almost upon arriving I took off my travel clothes and replaced them with my uniform and started my long-term missionary career. Oh, yes, there were hurdles in my way, big ones, I thought, but these, too, could be removed for it was the inability to communicate my thoughts to my new people that was my enormous problem.

I was fortunate in my new venture of studying Arabic. Through our Boys' School I was able to get a young and enthusiastic teacher, an Egyptian and one who enjoyed teaching. How thrilling it was when I was able to use my first sentence so that it was understood! The sentences grew in numbers as opportunities to talk increased but it was more than a year before I was able to take a message from the Gospel and convey it to a group of women. Now, after 30 years of experience, I look back and am amazed at my lack of speed in the beginning years.

Frances Turk, on Furlough

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing every sickness and

In The every disease among the people. But when he saw the South Sudan ple. But when he saw the multitudes, he was moved with compassion on them, because they were scattered abroad, as sheep having no shepherd. Matt. 9:35-36.

They brought unto him many that were possessed with devils and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying,

Himself took our infirmities and bare our sicknesses. Matt. 8:16-17.

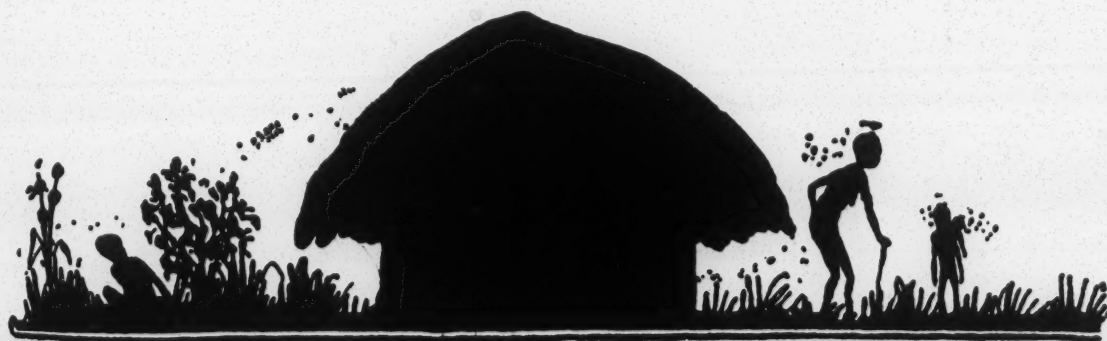
Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. John 14:12.

If you will examine the above passages of Scripture as we think together of "The Way of Healing" as a sub-topic under "The Ways of the Evangel," I believe that the Lord will open to us some very deep truths as to how He would have us proceed in "following Him" in preaching the Gospel.

First, let us notice that His teaching and preaching the Gospel go hand in hand with His works of healing. This can only be because sin and sickness go hand in hand. (Mark 2:5-12. Rom. 5:12) The Jesus who died for our sins has also died for our sicknesses. Matt. 8:17 tells us that He took our infirmities and our sickness on Himself, even as II Cor. 5:21 tells us that He was made to be sin for us.

Now let us look at Jesus' promise to His followers—to those who *believe* on Him. These are not only to do what He did, but they are to do greater things than He did. To me this means in the realms of teaching and preaching and healing. To a Christian, healing cannot be separated from preaching and teaching the Gospel of our Saviour Jesus, for no matter how physically sound, medicines or a human physician may seem to make a person, we know this person does not have Life till Jesus has performed the greatest miracle, re-birth in Him.

Christ Jesus had compassion on the multitudes because they were as sheep without a shepherd. And so it is today; Jesus still has compassion on the multitude because they are still sheep without a shepherd until they come to know Him. We who know have been privileged to be His human agents in making Him known to the multitudes who know Him not. Or is it we who



The prevention of illness by waging campaigns against disease-carrying flies is a part of "The Way of Healing"

believe Him? For the promise of doing these works is to those who believe. And what does it mean to believe? It means more than just to agree to, it actually means "to live in accordance with." So if we believe on Jesus we must be living in accordance with Himself and His teachings and His commands. I John 2:3-4.

All over the world, whether in the South Sudan, China, Europe or America the multitudes are sick because their souls are sick. In many ways we can see more clearly in the South Sudan the power that sin and Satan have over the physical. For this reason Satan, too, has the more powerful control over the thinking of those in His clutches. The people are aware of the spirits of evil that harm them and so they worship and sacrifice to them that they may be appeased. When they hear the Gospel of Jesus they are afraid to accept it because if they leave their old gods the people are sure that these gods will bring revenge in the way of misfortune and illness. *And they do.* Therefore we see that the ministry of healing, the way of healing is not simply a means to an end, i.e., a way to draw people in to listen to the Gospel, but in a very real way an integral part of

the end, salvation. Christ can heal these bodies and souls far more powerfully than Satan can destroy them. But to a people entirely concerned with their bodily well-being and having no concern or even knowledge of their souls, Jesus has given us the pattern of opening to them the way of Life to their souls through their bodies. However, we *must* believe for these people. Jesus said, "According to your faith be it unto you." Are we believing Him (living in accordance with) that we may share the sufferings of Christ for these whose infirmities and diseases He longs to take upon Himself? Are we believing Him that we may wrestle in prayer with Him for them "who through fear of death were all their life time subject to bondage"? Are we believing Him that we may pray the prayer of faith that "the strong man" be bound that his house may be spoiled and his captives brought to our Lord as trophies of His power to His honor and glory?"

Let us examine ourselves before Him in the light of His Word that we may go forward mightily with Him in this glorious battle of bringing Life to the dying.

Mary Smith, M.D., Nasir

THE WAY OF AGRICULTURE

To me no other work so continually brings one's thoughts to the wonder of God's wisdom and glory like the work of the farmer does. It does not

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matter whether he be a tiller of the soil or a herdsman.

He is continually in contact with nature, and all nature is God's.

Did you ever think how wonderfully organized are the works of nature? Did you ever notice that a cow, if given her choice will graze on the level land rather than on steep slopes; or that the cover of grass that she left on the steep slopes is necessary to keep the soil from washing away? That is nature's way of soil conservation, and when we disturb those elements devised by God we get into difficulties and must make some other changes to bring nature into balance again.

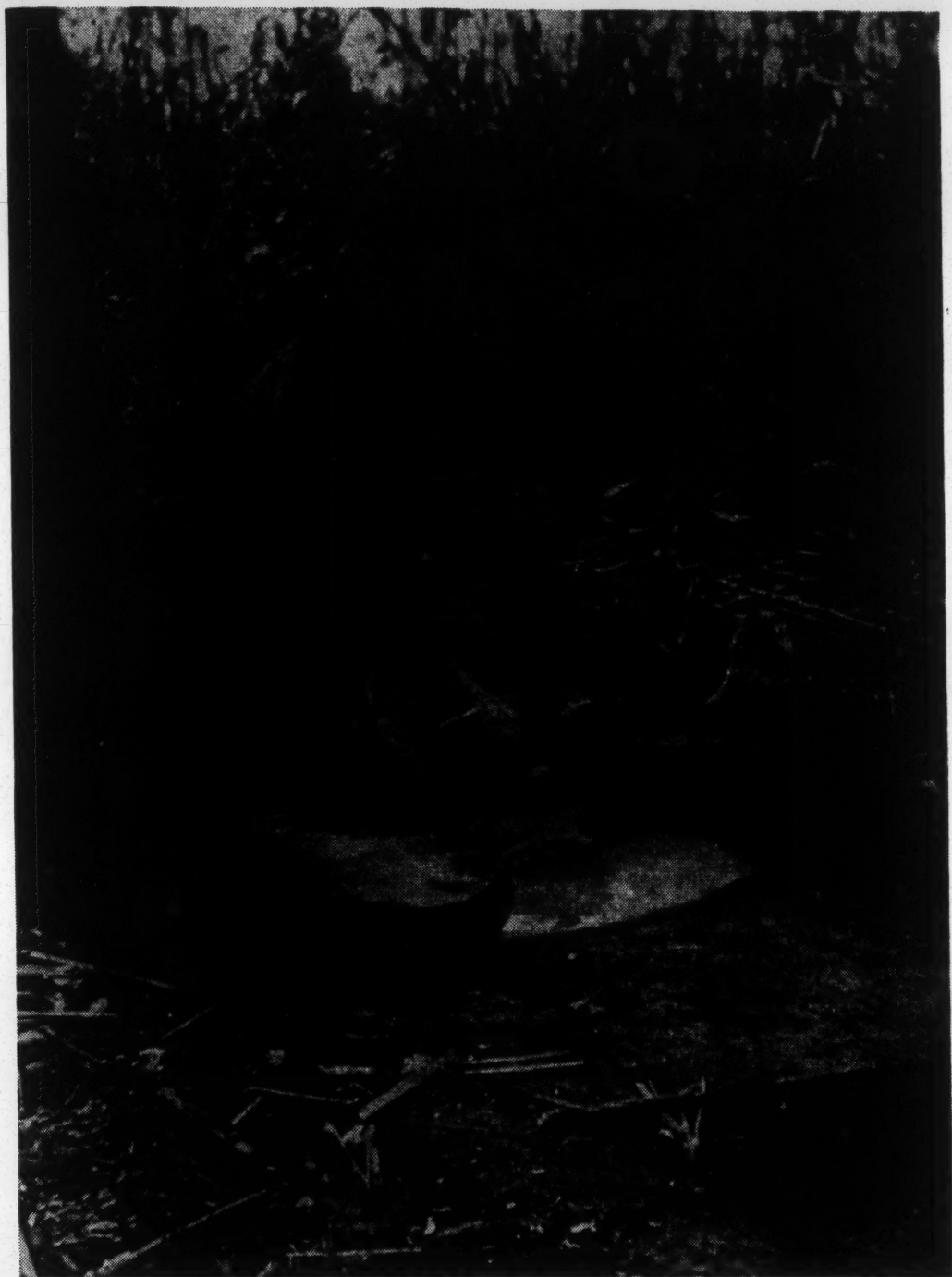
The farmer is more directly dependent upon the sun, the wind, the heat, the cold, and the rain, than are people in most other occupations. He knows that no one can control those elements except the Creator, so he is led to seek the favor of God.

Therefore, I think that one of the easiest ways to teach God's plan to those who do not have the Book of Life, is through the

association of God with nature and agriculture. While teaching agriculture there are countless opportunities to show God's part in the producing of our crops and herds, and also to teach the necessity of stewardship of these blessings which God has given us. Jesus, Himself, used agriculture in many of His parables for teaching His disciples and the multitudes who followed Him at the time of His popular ministry.

The most effective teaching, however, is often not by word of mouth but by every deed that we do. As well as for His teaching and preaching Jesus was famous for the works of mercy which He did. I do not believe He healed the sick for any object lesson, but out of the pure compassion which He felt for them. We can always do well to follow His example, for whether He performed His miracles as a way of teaching or not, they were the cause of many people believing in Him and the Father.

In all of the lands where our missionaries are working there are people who do not eat as regularly as you and I. Anyone with the true Spirit of Christ cannot speak to these unfortunate people about the blessed life to come, while neglecting their present



Much work has preceded the making of this coarse durra flour into one of the basic foods of the South Sudan. Think of the help that Agricultural Missions can give!

need. Both needs must be met simultaneously. We could never expect to be able to give food indiscriminately to all those who are hungry, nor would it be wise to do so; nor can we feed them by miraculous power as Jesus fed the multitudes, but we can teach them how to make the best use of the resources God has given them to produce their own food.

As they develop their agriculture they will be better able to support their own

evangelizing work, for churches are not built nor preachers sent to other countries without money any more than they are in America.

Our present conclusion, drawn from our past experience, as to the best teaching method is this: The best teacher for a person of any country is a qualified native of that country. Therefore, our job should be to train native leaders and teachers as quickly as possible, guiding and helping

them along the way. That is why we want to establish an Agricultural Training School at Wanglel in the South Sudan, which Anuak, Dinka, Nuer, Murlei, and Shilluk boys can attend. When they have received their training we hope that they will go back to their respective tribes and teach others, both of the way of the soil, and of the Way of Jesus Christ.

It depends upon you people in America whether we will be able to establish such a school, or whether there will be so few of us on the field that our time is divided be-

tween many tasks, making our work less effective.

We, the Jordans, have just been asked if we would be willing to go to Ler to keep open that station. Dr. and Mrs. W. J. Adair were to have done that work but are unable to return to the Sudan for reasons of health. Therefore the opening of the Agricultural school will be delayed until we can be replaced at Ler by other missionaries.

Charles E. Jordan,
on furlough from S. Sudan

THE WAY OF NEW PROJECTS

"Al huma:r waqaf bara:hu." Excuse me, what did you say? Oh yes, that's right, you haven't been to the language school yet. Wouldn't you like to go? Oh, of course it would be no trouble at all, I'd be delighted to show you some-

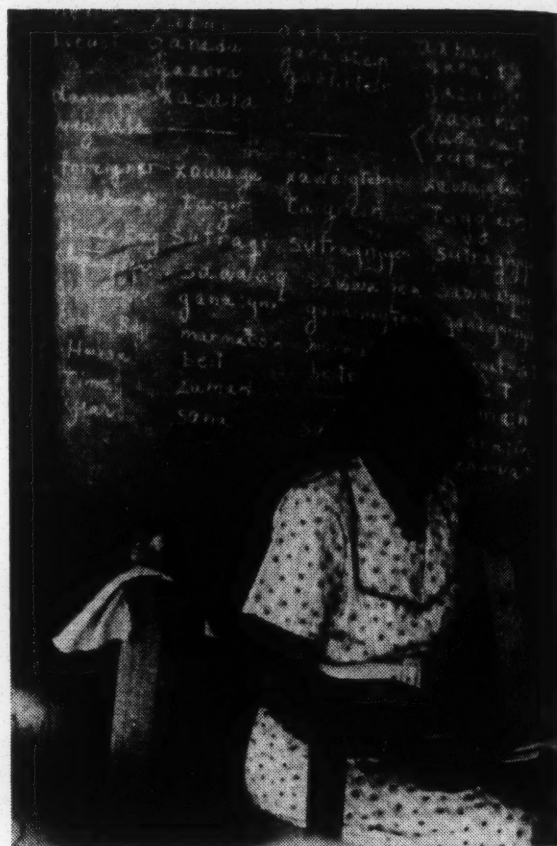
In The North Sudan thing of this newest school that our American Mission has started. Just come along with me to that building over there, and we will meet some of the people and see what they are doing.

You see that lady sitting by the blackboard—that is Sitt Faith, a language teacher extraordinary! She teaches the students the colloquial language, you see there are in reality two languages in Arabic—the written and the spoken. That is what makes it so difficult.

What's the use of all this—oh, do excuse me, I've gotten ahead of myself, I'm so enthusiastic about it. Let's start at the beginning. A few years ago the Sudan Government ruled that all the Sudan was to use one official language, and that language was to be Arabic. That meant that all missionaries in all the Sudan, both North and South, would have to learn the language in order to be able to work effectively here. Therefore our Mission has begun to meet the need by starting this school to teach missionaries how to speak correctly.

There are several missions represented in the classes—right now we have fifteen students—and they include the Church Missionary Society (Church of England); the Sudan United Mission—an Australian Mission; The Sudan Interior Mission; and our own American Mission, both North and South.

Editor's Note: The Language school was organized by a committee of North Sudan missionaries and is being directed and supervised by Miss Verna Pillow.



Sitt Faith, the Language Teacher Extraordinary! Missionaries are indebted to her for teaching them Arabic, "language of the angels."

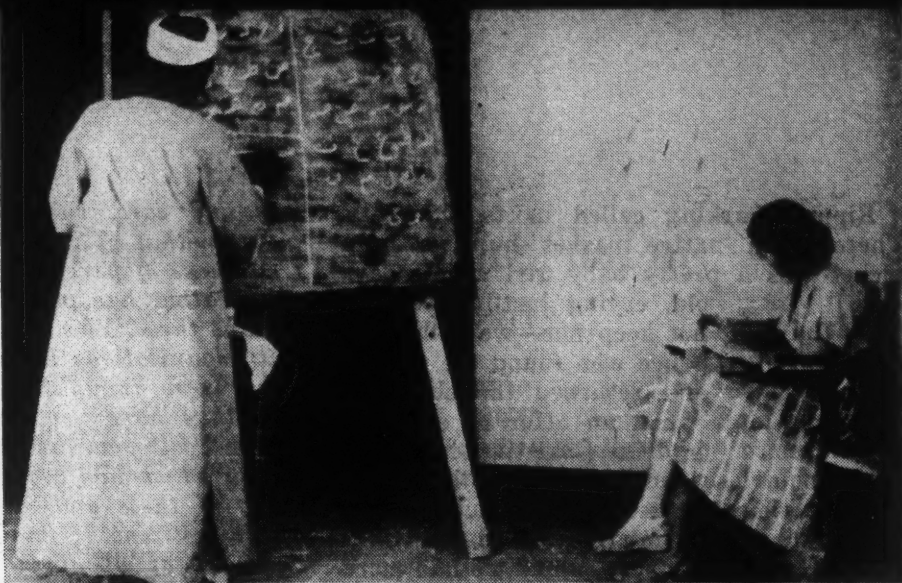
At present we have five teachers. Getting back to Sitt Faith—the one you see in the picture—we see that she teaches Arabic in an English phonetic script. That is to enable the beginning student to get the sound even before he learns the different letters. Thus, beginning students can begin speaking almost at once, and be understood.

In the picture of the two men and two women together, we see another of our teachers, Sheikh Sadiq, who teaches only

Rev. W. H. Philips shares two pictures from the American Mission Language School at Omdurman.

Above: Sheikh Ismael, Muslim, teaches Arabic to Mrs. LaVerne Sikkema, a 1952 appointee to the Sudan by the Reformed Church in America.

Below: Miss Evelyn Stewart, Miss Ruth Wilson and Rev. W. H. Philips with Sheikh Sadiq, an elder in our Omdurman Church and teacher of classical Arabic.



the classical language. These three students are the farthest "advanced" in the school, which means that they are supposed to be able to carry on fluent conversations, and give talks in meetings, in the colloquial, however. They should be able after another year, to speak fairly acceptably, after considerable preparation beforehand, in the classical. However that comes only by prayer and concentration!

The man standing in front of the blackboard with those weird characters written on it, is one of our Muslim Sheikhs who teaches conversation and dictation, as well as pronunciation and writing.

There are two other teachers not shown in the pictures, one other Muslim Sheikh and another Christian teacher.

This is a place of real work, and although there is plenty of fun to be had by all, (it would not be a Mission establishment without a share of good humor), it is really down-to-earth hard work. A new language is always hard to learn, but Arabic is especially so, since it is different in sound, in psychology, and in its customs. It takes much of concentrated effort to get the language. These students need you to help

them with your prayerful support.

It is important! A law might be written similar to that in chemistry on proportions—"a missionary's usefulness varies in proportion to his knowledge of and ability to handle the language of his country." While this may be somewhat of an overstatement, it will show the mighty importance of language study. So you see this time—two years—of study, even though the missionary might be used elsewhere, is all important to his future usefulness.

Oh, you have to leave—I'm sorry, for I was just getting started. There's one thing I must tell you. Some of our students are very clever. One young man, after only two weeks of schooling, woke up one night having a nightmare. Getting up out of bed he shouted out with perfect clearness of pronunciation—"Where's the window—that is it over there!" He had learned them the day before, so you see to some, Arabic comes easily. However, not all are so clever.

I'm sorry that you must leave now, but do come again, for I would like to take you out on a trip with these same students doing some of their field work. Goodbye.

W. H. Philips, Khartoum.

Rippy's barking called us to the gate. There in a native basket hung over a picket was a pretty baby girl a few days

**In The
North Sudan**

old, crying lustily. We did not keep her—we called the police who found the mother and returned the child. A few days later when an offer of adoption came from a childless Christian home we made inquiries about getting her back, but by that time the mother had decided she wanted her little daughter. Had our Children's Home been open, or had we had more faith that we could find a home at once for the little mite, she would now be in a Christian home. She was one of three whom we were asked to take within one week. The others were about three years old.

Within a few weeks we shall open a home for such as these. The vacant house just across the street from our school, with big rooms, wide verandas and a shady yard, stands ready. Sitt Elizabeth, long an invaluable boarding teacher in our school, has for more than a year been looking forward to taking charge of the Home, with a young mother of four bright little children, a prospect as a helper so that Sitt Elizabeth can continue to teach during the mornings. Sammy and Nagalli, who have been supported by the Puckety Church for several years, will go along to the newly established Home. There will be no lack of waifs to keep them company.

It is to the Lord that we look for the support of this undertaking. Contributions from the Thank Offering of the Presbyterian of the Sudan of the last two years formed the nucleus of the sum now on hand. Gifts from America amounting to about \$300.00 have been added, as have several small sums from friends in the Sudan. I heard today of a widow woman whose children the Mission helped to raise to useful manhood and womanhood, who will give LE.1.000 a month. Others are interested.

The Home is to be under the direction of a Board with members appointed by the Presbytery, the Presbyterian and the Mission in the Sudan. Children are to be received as there are funds to meet the needs, and to be cared for until Christian homes adopt them. One of our little orphans, now six years old, has within the last year found a happy home with a couple who had for many years been wanting a child.

In presenting the cause of the Children's Home to the Presbyterian which met last week Sitt Elizabeth spoke as follows:

Children who are brought up in the bosom of the home with their parents feel their

love and care, but life gives us another picture—that of little ones deprived of the tenderness of parental care. But our Heavenly Father has provided some to care for such as these. You know that many benevolent organizations including Christian Missions have thought of these children so that they have not been utterly forsaken. Let me call your attention of our Mission School which has brought up and educated many of these and we now see them successful citizens. Some of us have thought much about opening a special home for these children so they might enjoy careful training in an atmosphere of freedom and love. The Foreign Mission Boards in America were asked to co-operate, and they have given their consent and have even granted permission to use the house to the north of the Girls' Boarding School—a beautiful big house with four rooms and two verandas, one on the north and one on the south.

"You know that every family needs a monthly allowance to meet their bodily needs; just so the Children's Home needs financial help. It is estimated that each child will need about LE3.000 a month (about \$10.00). And from where is this special support to come?"

"It is incumbent on every Christian to help in this worthy project so that children of the Sudan may be raised in a Christian environment. . . . The promises of God are many to those who give to such a cause. In Deut. 14:28,29 we read, 'At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within the gates. And the Levite, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hands which thou doest.'

"Job answered his friends when they were accusing him, 'When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help him.'

"In Paul's charge to the elders at Ephesus he said, 'I have shewed you all things, how that so labouring we ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.'

"Sow the seed with your offering and in time you will see the fruits of your giving. 'Cast thy bread upon the waters and it shall return unto you after many days.'"

Marguerite McClellan, Khartoum North

IV. The Church In The Sudan

GROWING TOWARDS MATURITY

Benjamin Franklin was once chided for wasting so much time on electrical experiments. "What use is electricity anyhow?"

He answered, "What use is a baby?"

In The South Sudan

The missionary to the South is called to serve what is almost an infant church. This simile, which breaks down if stretched too far, should help readers of the *Women's Missionary Magazine* to understand the love, the heartaches, the disappointments and the hopes that fill the heart of every missionary in our land.

Like a baby the church is small and weak. We have only five organized congregations, widely scattered (the two closest are sixty miles apart) worshipping in four different languages. The problem of Christian fellowship is difficult where often a Christian will be the only believer in his village or for miles around in every direction. The impact of the Christian message on the total life of the people is small indeed. Too often the Christians themselves show little of the fruit of the Spirit in their own lives.

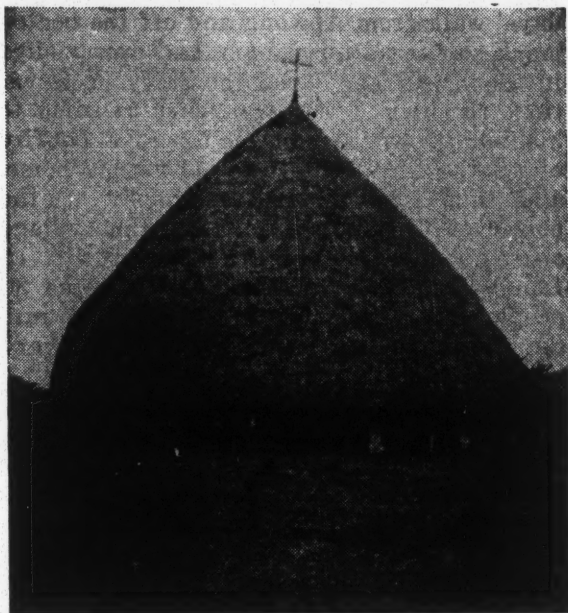
Like a baby the church is vitally alive. At Atar the Christian groups in that Government school feel keenly that they are debtors to those in the villages nearby that do not know Jesus. So every Sabbath small groups of boys go out among the paths that stretch in every direction from Atar to proclaim the old, old story. They find men sitting under a tree, working in the fields, loafing in the cattle barn, or groups of boys playing African hockey with crooked sticks and a Doleib palm nut for a ball, or perhaps women grinding corn and chatting together. Sometimes the group will be large and sometimes small, but they tell them the story of Jesus. Each week more than 200 people are reached.

Since starting this article a young man came in and told me of something that happened last July. Hearing that his brother was ill, Edward Amum went home to his village. He found the whole village gathered to sacrifice through the witch doctor so that his brother would be made well. They had killed two of Edward's goats.

He faced the witch doctor, "You have taken my goats, and you can do nothing to make my brother well. You are a liar and a cheat. Nothing but prayer and doc-

tors can make my brother well. Give me back my goats."

The crowd split into two parts, many crying out against Edward for his unbrotherly conduct but the others insisting that he had some right in what he said. Hours later, when the witch doctor in disgust had picked up his magic-working instruments and gone home, Edward prayed



Memorial Church at Wanglel, built by the Nuers.

with the few who remained and then brought his brother to Malakal to the hospital. Prayers and medicine cured him.

"Now my brother believes," says Edward with a smile. "And many others in our village."

In spite of his father's all-night vigil beside his bedside, thirteen-year-old Othaw was dead. With heavy heart we carried him to the church and afterwards to his grave in the village. Five months later his father, an elder in the Doleib Hill church, stood beside another grave, that of one of Othaw's playmates. Turning to the heathen parents he said, "Your son and my son are now together. The day before he died my son said, 'Father I believe in Jesus; I am ready for whatever comes.' He was not afraid. Your son was not afraid, because he too knew Jesus. Jesus comforts our hearts. We want you and everyone in our land to know Him and love Him too." In this land

the valley of the shadow of death is becoming a pathway of light.

Like a baby the church in the South Sudan is growing. We have only five organized congregations—but ten years ago we had one; five years ago only two. Seven years ago the first missionary came to Abwong—stayed a year and left. A year later a missionary came and stayed on. From nothing that work has grown until now we have an organized congregation at Abwong, paying the salaries of two full-time evangelists among the Dinka, and in several of the villages unorganized groups of Christians that come together for worship. One man came from a village two-days' walk from Abwong and off the beaten track so far no missionary had ever visited it. He heard and loved the story of salvation. He invited the evangelist to come to his village where he would hold a bonfire of all the heathen fetishes about his home, and thus give a vivid testimony to the power of Christ to save. Now that village also is a new spot for Christian growth. In Doleib Hill last Christmas, we baptized 83 people into the name of Christ and into the Church of Christ in the Sudan. Every year the number grows.

When we get together as a Presbytery a churchman who follows Roberts' rules of order, and believes in American efficiency will find the meetings hard to take. For we are building where no one has built before, with material that no one has used before—but precious material nevertheless for whom Christ died. We have to use five different languages to carry on our discussion, and we have no UNO gadgets to speed the process. But underneath the whole thing if he has the eyes he'll see that we are building together a mighty temple to the living God and these are living stones in that temple, creating in Africa the fellowship of the redeemed.

Like a baby our church has many needs. It needs spiritual food on which to grow stronger. In four of our five churches they don't even have all the gospels printed in their own language. The church needs men who have gifts to take the word of God and make it speak to the heart of the African as it has spoken to us through our mother tongue. After years of waiting we have a printing press and a printer in the Sudan, but we still need those who can write and circulate what he prints.

We know that our church will never grow strong until the people have risen above the subsistence level, economically. We need an agricultural school and boys who will go from there back into their own villages to serve their people.

We need African shepherds for our Christian flock. We have no theological seminary, or any missionary we can set aside for that purpose. We need those who will be able to help this young church take the eternal truth of God and put it into its African setting and interpret it in African ways. In our schools many young men feel the challenge of full-time Christian work. The Church in the field sees the need and appeals to the Church in America to help supply it.

Perhaps the greatest need of every babe is for love and prayer. The missionary who comes to Africa needs to be a man of God, who has walked with hands so closely clasped in Christ's hand that the marks of the nails will appear on his hands, too. And the Church in Africa needs men and women in America who share in the suffering of Christ by loving our infant church and praying for it, so that, in this new day that is dawning in our land, we can grow together into the measure of the stature of the fulness of Christ.

J. Lowrie Anderson, Malakal



A scene at the Christmas baptisms at Doleib Hill when eighty-three received this sacred rite. The three ministers are K. E. Ramussen, J. Lowrie Anderson, and Pastor La. Bwogo, one of the Shilluk elders stands on the bank to receive them out of the water.

An Unforgettable Character I've Met

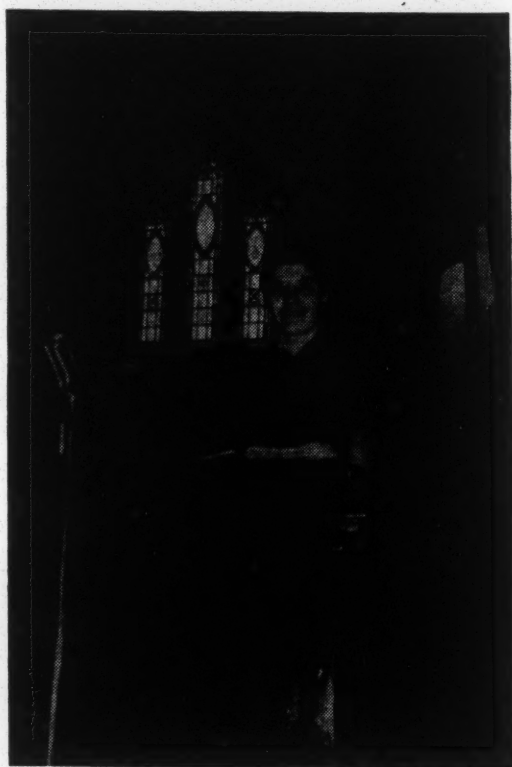
By MARY K. SMITH, M.D., Nasir, South Sudan

In the hands of a novelist the story of Dhoreding's life would be wonderful material for a full-action narrative that takes the hero from one harrowing, dramatic episode to another at such a rate of speed that it leaves the reader weak and breathless. But being neither a professional at this sort of thing, nor having the space for a full-length book I shall do what I can to acquaint you with this young man.

Dhoreding's father was chief interpreter to the British commissioners for this district for many years. By his brilliance, ready tongue and willing nature he made himself indispensable to his British superiors. The officials of those days did not know the Nuer language and this gave the chief interpreter and consultant much power which unfortunately Dhoreding's father used to increase his cattle and his number of wives. He succumbed to the temptation of accepting bribes. Along with bettering his personal welfare and becoming very rich he made many bitter enemies among his own people.

When the British government changed its policy and required all the British administrators to learn the native languages, Dhoreding's father was quickly exposed and justly ousted from his high position, losing most of his wives, cattle, etc. That came about when the Italians were in control of Ethiopia and so when

Italy came into the war and there was fighting between Italy and England along the Sudan-Ethiopian border Dhoreding's father took a group of his followers and joined the Italian army in retaliation against his former British employers. He was killed—dying bravely in trying to



Dr. Mary Smith, whether at home on furlough (as she was in this picture), or back at Nasir, combines healing and evangelism in her daily labors of love.

save the life of a brother—in one of the border battles. Dhoreding was about 14 or 15 at that time, his father's oldest son. Dhoreding has inherited much from his father: his intelligence, leadership, diplomacy and friendly likable ways. He also inherited all his father's enemies and their deep animosity for anyone belonging to that family.

Dhoreding's mother was not a good

Miss Mary K. Smith, M.D., is an "M.K."—second daughter of Rev. and Mrs. Paul J. Smith, missionaries to the South Sudan, now retired in Nebraska. Mary was born in Tanta, Egypt. She received her elementary education in Egypt. For high school and college she came to the United States, studying with the thought of preparing herself for missionary service in the Sudan. She was graduated from Tarkio College in 1935. After receiving her degree in medicine at the University of Nebraska in 1939 she did interne work for eighteen months in the New York Infirmary for women and children and also studied tropical diseases at Tulane University in Louisiana. Since 1944 she has been the much-appreciated doctor in our South Sudan mission.

woman. She lived a loose life having many suitors. After Dhoreding's birth his father paid cattle on her and she became his wife and remained so until her death a few years after his. Dhoreding has one full sister who is younger than himself. The rest of his mother's children are older than he and sons of other men.

All this I have recorded that you may know something of the background of this young man's life. It is not a pretty one, but there is much that I have not put down—nor can I—at least not in full. For a complete picture of almost any Nuer's background there must be a knowledge of what it is to be born, reared and continually surrounded by ignorance, fear, superstition—the fruits of darkness and the horrors of a Satan-controlled land and people. Even we who have lived in this land with the Nuers cannot fully appreciate the horror of this power and the way it influences their lives.

After the death of both his parents Dhoreding appeared at the mission and asked to go to school. He was an excellent student and I knew him well as he helped in the clinic in his free time. He was not yet a Christian and among other things led a school strike and got one of the school girls into trouble. This girl, who is now his wife, was a Christian. She was a girl we were all very fond of, quiet and sweet and not really a bad girl at all. She happened to love Dhoreding and she has been faithful to him ever since. I shall never forget the early morning that Dhoreding came to our house to tell us about this girl and their trouble. He was scared because she belonged to the family of one of his father's hottest enemies. Also he loved the girl and what was more he was sorry, too, for though not yet baptized or even a communicant the things of Jesus had really begun to speak to his heart and he was aware of sin. He had to go away—in fact to run away, for this is supposed to be the thing to do in this land under such cir-

cumstances. While he was away, his uncles approached the girl's family with "marriage-talk." But Nyaooth's people would hear to none of it. Four or five months later Dhoreding came back hoping things might be more peaceful. I needed help in the clinic so he came to work. Once his potential brother-in-law gave him a good beating, but before Nyaooth's child was born her family was willing to negotiate. There were many problems, chief of which was that Dhoreding's family now had very few cattle which is always the major issue in marriages in this land. In fact, it was only a few months ago that the final marriage rights were completed.

In the intervening years Dhoreding has made public confession of his faith in Christ. It was a wonderfully happy day for all of us who love him. His quiet humility impressed us with his sincerity of heart. Since that time it has been one of the great joys of my mission experiences to watch Dhoreding's spiritual growth. I don't mean to say that he has had no faults or errors and knowing his inheritance of a glib tongue, smooth speech and self-bettering ways I have often trembled inwardly knowing what easy prey he could be for Satan who causes many of our Christians to fall with apparent ease. These are the things I have kept before the Lord for Dhoreding and though I repeat that he is far from a sinless man, yet he is truly hungry for the things of God and has shown much evidence of growth.

When I returned from furlough almost the first thing I heard was that Dhoreding was marrying one of his younger half sisters to a woman "prophetess." This is a not too uncommon procedure among the Nuers. A woman of some standing or power will marry a girl for cattle. The girl is then given to whatever man this woman may take a fancy to, and the children are called by the woman's name. It's not too pleasant a life even by Nuer standards and by

anything with a semblance of Christianity it would be horrible.

Dhoreding was attending Atar school at the time so I could not talk to him, but I wrote him a long letter and mailed it with many deep prayers. I wish you could have read his reply to me. He had taken my letter to Mr. Pethick, the Atar chaplain that year, and had talked it over with him. He said in his letter that it had never occurred to him that such a thing was wrong, but that when I had pointed it out he could see it and when he came home from school he would stop the marriage procedures.

This he has done, but it wasn't all that simple. In the first place this woman "prophetess" was a close friend of the family and had done them many favors. Dhoreding was anxious to avoid hurting her feelings. Also the calling off of his sister's marriage had to come before he would complete his own marriage with Nyaooth. His in-laws were highly incensed. They expected to get some of the cattle from this sister's marriage in payment for Nyaooth (this cattle payment can certainly get people into the loveliest messes). For a while they even threatened to have nothing more to do with Dhoreding and marry Nyaooth to someone else. But Dhoreding would not be intimidated. He told all that he was a Christian and that this was not the Christian way to do things. It was a strong witness, and since then, this woman "prophetess" has intimated that she is interested in being a Christian.

One night while these proceedings were going on Dhoreding had a group of little boys gathered with him in his house. Suddenly something went wrong with the kerosene lantern they were using. To save the house and the children, Dhoreding grabbed the whole flaming mass in his hands and dashed for the door. As the doors in native houses must be crawled through Dhoreding got his lungs full of the kerosene fumes as he went out.

All his people thought he was dying and it was a great excited crowd that brought him to the clinic. We have no oxygen or pulmotor, but the Lord gave us another illustration of His working with us again that night. Dhoreding could talk to us almost from the beginning, but his pulse was bad and very irregular. Later he remembered little of what had transpired for about the first three hours. But during that time he gave his family explicit directions on various matters, and emphasized again and again that they were not to worry. "I'm a Christian," he said many times during those hours, "and this life is nothing to the life I will have with Jesus. All of you must think on the ways of Jesus that you may have Life."

Once during an especially bad "spell" when his heart had given him terrific pain and those of us with him much anxiety he looked at me and said, "Am I not a Christian?"

"Yes," I answered, wondering why he asked it just that way.

"Well, then why are you worried? If I die I will be with Jesus."

Such a thrill as those words gave us coming from that pain-racked man! Nevertheless we were most thankful to Him when He restored Dhoreding to us again for we felt that there was yet much to be accomplished by him for the Lord.

Since I have known Dhoreding his father's three brothers have all died of tuberculosis. Other members of the family, women and children have died of it also. Of course the family has felt that the gods needed to be appeased. Before the last uncle died, Dhoreding came home from school early to be with him. He brought this uncle and all the remaining family here for medical treatment. He spent much of his time teaching them of the ways of Jesus. Jean Maxwell went out to their home many afternoons to talk with them and to teach them. Dhoreding was sure that his uncle was saved before his death and at his burial

Dhoreding spoke again to all the family. He said, "What you see here in the grave is only flesh. It is dust. But Wal has gone to live with Jesus and if you will give your hearts to Jesus you will live also and will see Wal again."

Some of Dhoreding's family are believing. Wal's wife is a believer. She is not well and I'm sure she and some of the children have tuberculosis. One girl has died since Wal died. In a land where all assume death to be caused by an angered god or gods, especially where there are a series of deaths in one family, a witness like Dhoreding's is tremendous. It is easy enough for any of us to be good Christians when all is going well, but when the times of real testing come how many of us stand up under it. So many, many of our young native Christians revert quickly under times of stress. But Dhoreding and a few others have stood firm and strong because they are allowing the power of God to work in their lives.

One afternoon Dhoreding told us that some of his family were disposing of charms due to his talking to them and he asked us to be supporting them in prayer during the process.

Then there was the matter of Dhoreding's own full sister. She and one of the young fellows in school here fell in love and the same thing happened to them that had happened to Dhoreding and Nyaooth. The one difference was that they kept the father a secret till long after the baby was born. It so happened that

in the meantime Thurbil (the father) finished school and came to work in the clinic. Then suddenly one day everything came out at once.

Dhoreding was furiously angry and really badly hurt. He and Thurbil had been good friends, very close, and it hurt and angered him that his friend should not only have done this to his sister, but that he had kept it a secret so long. Dhoreding and I talked long and I referred him to Matt. 18:21-35 and told him to read it carefully with prayer and heart searching. I prayed too, very much. It took a while for Dhoreding to find real forgiveness in his heart, but the Lord gave it to him for his asking. It is easy enough for us to say "of course, how could he do otherwise, didn't he sin in the same way?" Yes, it is always simple enough when it is the other fellow! But Dhoreding finally really saw the parallel between what he had done to Nyaooth's family and what Thurbil had done to him. Just last month this marriage was completed and Dhoreding was generous in all his dealing with his brother-in-law in regard to the cattle payment, etc.

There is much more but time and space are at an end. At home some of you are praying especially for Dhoreding and Nyaooth. I would ask that the Lord lay it on the hearts of all of you who read this story to keep this young Christian family before the Throne of Grace, that through their lives and witness the Word of God may go out with power into this dark and sin-sick land.

SLIDES ON UNITED PRESBYTERIAN MISSIONS IN THE SUDAN

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209 Ninth Street, Pittsburgh 22, Pennsylvania

Still Carrying the Tune

By HENRY D. APPENZELLER, Director of Church World Service in Korea

Dr. William Scott, missionary of the United Church in Canada, writing of the "amazing courage, fortitude and hope with which the Korean people, particularly Christians, face the present tragedy," cites the following instance:

"Here, for example, is a little lady with a heart of love and a spirit of steel. Two years ago, as head of the finest college for women in Korea, she would have shown you over as fine a group of college buildings as the East can boast.

"Today she carries on with 1,500 'refugee' students, in the flimsiest kind of barracks, with mud floors and canvas roofs, on a bare and borrowed hillside. To reach the highest level is like climbing Castle Hill in Edinburgh in heroic days of old.

"Yet when Dr. A. E. Armstrong,

(American Christians will have an opportunity to aid unfortunate peoples of distress areas by contributing to "One Great Hour of Sharing," 1953 united appeal for overseas relief, rehabilitation and reconstruction, to be held in thousands of churches throughout America Sunday, March 8.)

former Executive Secretary of the Board of Overseas Missions of the United Church of Canada, visited Korea last winter, the little lady herself proudly showed us over her 'Ewha College in Exile.'

"When we expressed our sympathy she smiled and said:

"'We have resolved not to give the enemy comfort by gloating over our hardships.'

"She showed us a small army tent in which stood a lone piano, salvaged from Seoul. It still bore the signs of having been through fire and flood. And the little lady said of it:

"'It's badly battered, isn't it? But it still carries the tune.'

"These words of Dr. Helen Kim, president of Ewha College, might be applied to Ewha and to many another Korean institution and to the Korean people as a whole:

"'Badly battered, but still carrying the tune.'"

Program Suggestions

It is a joy to submit this "Sudan Special" issue with its timely, informative articles by our missionaries. Keep it for future reference. Sudan is much in the news of the world today, as is all of Africa. "When Africa takes her place among the nations of the world will it be a pagan Africa, a Mohammedan Africa, or a Christian Africa? The young twig is ripe for the bending." (Anna Mary Allen)

Sudan missionaries attending the 1952 New Wilmington Missionary Conference helped to plan the topics and named the writers. In so doing, the aim was to give a balanced picture of typical work there. But the subject is not exhausted. If you have *Behind the Garden of Allah* in your library, by all means use it. Considerable supplementary material is listed, p. 380, of which *Pioneering for Christ in the Sudan*, *The Sudan—Land and People*, and *The Sudan Junior Packet* are quite new and especially good.

Of course you will want a map study. Make very clear the distinctions between

the North and South Sudan, the mission stations in each, and why we make the division. You may want to divide your group into two sections, the North and the South Sudan. Alternately each side speaks, answering such questions as:

- a. Where do I live?
- b. What is important to see and to know about my part of Sudan?
- c. What is the *most* important thing missions do for and with my people?
- d. What is the *second* most important type of work?
- e. How can we help in new projects?

Although some may be designated to respond quickly this informal method should encourage many to take part, especially if you have a church-bulletin announcement ahead asking *all* to read specified pages before the meeting. But, do not give lengthy readings-from-the-Magazine as a substitute for leader preparation!

NEWS FROM AFAR

Pakistan and India

MRS. JOHN D. HARKNESS, Editor, Sargodha, Pakistan

It is certainly part of the wisdom of the Lord to make it necessary for new missionaries to spend at least a year after they get to the mission field learning to speak the language of the land. Think of the misunderstandings that are avoided because we are unable to speak to the people until we have been in the land long enough to begin to realize some of the differences in our thinking and theirs! I might also add that it is indeed an excellent time of discipline for the new missionary.

The first experience of speaking to a group of Punjabis in Urdu is an experience that I won't soon forget. It could hardly be called a meeting and yet it was. We entered a courtyard by a passage in which several buffaloes were standing and around the courtyard were rooms in which six or eight families lived. Each family had one or two rooms opening onto the courtyard. The group which gathered was a motley one. There was one old woman lying on her bed with a cough that made you sure you could see TB germs flying in the air; two or three women with nursing babies; a girl who, we are told, was soon to be married; another with a Lahore sore on her face; and several children of various ages. One little boy about seven or eight years old had just come home from school and was quite willing to show us his school books. I was told by Mrs. Cummings, with whom I had gone, that the husband of one of the women was a fine mechanic, and that the husband of another was really the moving spirit of the group even though he was a cripple—crippled from TB of the spine. He is the one who was responsible for both families becoming Christian and has a job, doing

skillful work with his hands, to which he goes every day in spite of his crippled condition which makes it very difficult for him to walk.

Mrs. Cummings took charge of the situation and had the group sing some songs, most of which I couldn't understand. One little girl sang with her sister after much persuasion. Mrs. Cummings also had them repeat some verses which they had once learned but seemed to have forgotten. Then the awful moment came—I had to tell the story of the blind man of Jericho *in Urdu*! Using an improvised flannelgraph board (a bed turned on its side with a piece of flannel spread over it), I told the story and then asked some questions over it to get them to tell it back to me. It was such a relief to hear them answer the questions because it meant that they could understand *my Urdu*. With my limited vocabulary I was not able to explain much more to them than to quote Jesus when He said, "I am the light of the world." Again Mrs. Cummings came to my rescue and explained the miracle more fully than I was able to do.

At home I have praised the Lord that the Gospel is so simple that even children can understand it. Now I praise the Lord that it is so simple that even I can say it in Urdu.

Josephine White



Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

PRESSLY MEMORIAL INSTITUTE

Pressly Memorial Institute is truly a wonderful and beautiful school. The two buildings built in 1925-27 are spacious and convenient as well as good to look upon. The circular garden with its drive bordered with hedges, and gaily colored flowers, and spotted with palms and flowering trees, is pretty at all times and strikingly beautiful during some seasons. The enrollment reached just over 600 last year, with nearly 100 boarders.

When one considers the large number of alumnae who are teachers, nurses, Bible teachers, secretaries, home makers, one realizes the service P.M.I. has done for Egypt.

The work of the Volunteer Band has developed over the years under the supervision of Miss Mofida Wissa. This year there were some twenty meetings held in poor sections of Assiut and one village outside, every week, conducted by teachers and girls. Different ones have also taught individuals how to read by the Laubach method. As Miss Mofida must stay at home next year with her father, we are seeking guidance to the one who should succeed her in this important work.

The spring program included the Spring Fest in which games and dances were given by the primary and secondary girls before the Queen of May and her attendants. There was also the kindergarten program which featured the little children in the story of the "Sleeping Beauty" and dances ending with the May Pole Dance. And finally there was the singing contest which was entered by some twenty-five of the older girls, and two piano recitals showing

excellent work done in the piano department.

Our baccalaureate and commencement programs were given as usual in joint programs with the college and nurses' training school. Rev. Tawfik Salih, whose daughter graduates this year, preached a good sermon at the Baccalaureate service. A representative of the Ministry of Social Affairs gave the main address at Commencement while a member of the class of each of the three institutions gave a short speech. There was music by the P.M.I. girls' chorus. Several thousand people were in attendance.

Among the pupils are many children of former students of mine and it is a real pleasure to discover every few days more of these "grandchildren" and meet their mothers again.

Our teacher situation for the new year was serious. Of our foreign staff of six, four and possibly five expected to leave. Several of our dependable Egyptian teachers also were uncertain about their return due to various reasons. Their places would be difficult to fill. But the Lord has heard our prayers and all but three of the Egyptians are returning, and the foreign staff is almost complete. We expect the papers for the last two soon. Still we covet your prayers for the opening days especially, when we are registering and trying to help the new people find their ways around the school.

Martha C. Glass



Editorials

THERE CAME THIS LETTER

I feel impelled to write you something which thrilled me yesterday. Our pastor, Reverend C. F. Kenneweg, read the Scripture lesson from the first chapter of Romans. Just before he announced his text, Romans 1:16, he said that during this month the sermon and prayer meeting topics will be from Romans. He asked that everyone in the congregation join with the women in reading and studying the Book of Romans this month.

On all sides I hear women say how helpful the *Magazine* is, and I certainly think so myself. . . .

—(Mrs. M. M.) *Carrie M. Brown*, Tarkio, Mo.

THERE CAME IN OTHER LETTERS

Your Magazine Staff is grateful for the many tributes to the Magazine that have been coming with subscriptions, and also in personal greeting cards. A few typical ones are quoted:

We are moving to Ravenswood Church, Chicago, Illinois, to take up the work. We enjoy the *Magazine* very much. Dr. Larsen is a regular reader of it, and often uses illustrations from its pages for his messages. We feel it is tops.—*Mrs. Harold J. Larsen*, Chicago, Ill.

Our *Magazine* still leads all others. I enjoy and appreciate it very, very much.—(Mrs. F. E.) *Helen M. Dean*, Cedarville, Ohio

Our Society enjoys the *Magazine* very much.—*Mrs. C. S. Goshen*, Colorado Springs, Colorado

My mother is 92 years old and reads the *Magazine* from cover to cover and enjoys it very much.—(Mrs. John I.) *Ethel C. Pyatt*, Pinckneyville, Ill.

SO WHY NOT SUBSCRIBE TODAY

to

THE WOMEN'S MISSIONARY MAGAZINE

\$1.50 per year

Mr. Fred MacMillan requests that this tribute to Miss Lucia Dwight be reprinted from *The United Presbyterian* of January 5, 1953:

"My last visit with Lucia Dwight was at the Tarkio conference years ago. I remember very well the thrilling testimony of her love for Jesus and Jesus' love for her. I have prayed for her and my cousin, Francis Patton, in their difficult fields, and very often a picture of Lucia has come to my mind as she stood up in the meeting in the tent with her eyes glowing as with a light from heaven, and gave her wonderful talk. I have prayed for her these many years, and her life has helped me over many hard places."

(See account of Miss Dwight's death, p. 374)

RULES FOR ZONDERVAN'S CHRISTIAN TEXT BOOK CONTEST

1. A total of \$2,000.00 is being offered in awards—\$1,500.00 first, \$350.00 second, \$150.00 third. Half of each will be an outright award and the other half an advance on royalty.
2. Texts in any field of Christian education on the Christian College

and Bible Institute level may be submitted. There will be only one winner in any one field.

3. Manuscripts must be postmarked no later than midnight, September 30, 1953.
4. Only manuscripts with a minimum of 75,000 and with a maximum of 200,000 words will be considered.
5. The judges' decisions will be final.
6. Anyone not an employee of the Zondervan Publishing House is eligible.
7. The author guarantees to publisher, in submitting manuscript, that it is original and hitherto unpublished.
8. The publishers reserve the right to publish any of the material submitted on a royalty basis.
9. In the event that no manuscript submitted is of the quality meriting such an award, the publisher reserves the right to disqualify the manuscripts.
10. All manuscripts must be typewritten, double-spaced, on one side of an 8½ x 11 inch sheet of paper.

Address manuscripts to:

The Editors—Textbook Contest, Zondervan Publishing House,
Grand Rapids 2, Michigan

HONOR ROLL

Delegates to the WGMS Convention
To Meet in Des Moines, Iowa, June 2-5, 1953

<i>Presbyterial</i>	<i>Date</i>	<i>Secretary Reporting</i>
20. New York	November 19, 1952	Mrs. Ralph Scott
21. Monongahela	November 20, 1952	Mrs. J. M. Cameron
22. Conemaugh	November 25, 1952	Mrs. Wm. O. Anderson
23. Des Moines	December 1, 1952	Mrs. Everett W. McKee
24. Vermont	December 3, 1952	Mrs. Richard D. Sargent
25. Spokane	December 4, 1952	Mrs. Emery Burdge
26. Colorado	December 5, 1952	Mrs. Frank B. Lundberg
27. Xenia	December 6, 1952	Miss Mabel Stormont
28. Muskingum	December 6, 1952	Mrs. Fulton C. Kissick
29. Puget Sound	December 6, 1952	Mrs. E. J. Allen
30. Chicago	December 7, 1952	Mrs. Archie Steele
31. Wheeling	December 8, 1952	Mrs. John F. Gray
32. Los Angeles	December 8, 1952	Mrs. J. M. Campbell
33. Wisconsin	December 13, 1952	Mrs. Fred C. Bond
34. Albany	December 13, 1952	Mrs. W. F. Sherry
35. Arkansas Valley	December 20, 1952	Mrs. Curtis Field
36. Ohio First	December 20, 1952	Mrs. R. H. Paxton
37. Cedar Rapids	December 20, 1952	Mrs. R. Harold Young
38. Mansfield	December 22, 1952	Mrs. Wade Arnold
39. Delaware	December 22, 1952	Miss Ruth Moscrip
40. Tennessee	December 26, 1952	Mrs. J. R. Dungee
41. College Springs	December 27, 1952	Mrs. Charles Amick
42. Illinois Southern	December 27, 1952	Mrs. W. R. Scott
43. San Francisco	December 29, 1952	Mrs. Harold S. Wilson
44. Detroit	December 29, 1952	Mrs. B. John Mitchell
45. Rock Island	December 31, 1952	Mrs. B. J. Stewart
46. Monmouth	December 31, 1952	Mrs. C. C. Sanner

Mrs. Grant B. Gibson, Convention Secretary

President's Page

"I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me." Isaiah 6:8



As we search the Scriptures for thoughts to guide our daily living, these words of Isaiah stand as a beacon showing us our responsibility as Christians. When we picture Isaiah seeing the heavenly vision of the Lord upon his throne and hearing the question, many of us recall our own times of companionship with Christ and the visions He has given to each of us.

Isaiah had gone many times to the temple for meditation with the Lord, but this particular experience led him upon a path of service unlike any he had ever dreamed for himself. He must have had a feeling similar to that of Abraham and Moses when God spoke to them of His great plan. With the same kind of sensitive spirit as the patriarchs of old, Isaiah listened to the questions of the Lord. His first reaction was of his own inadequacy. Dare he offer himself as a messenger of the Lord? Then came the response of faith—not in himself—but in God. His inadequacies faded; his self-condemnation vanished; his self-interest was forgotten. Now he knew God not only could, but would, make him adequate for the task to which he was summoned. From that moment, Isaiah felt a new sense of personal responsibility. With assurance he answered, "Here am I, send me."

Each of us at some time may have experienced a similar vision from the Lord. His summons to some tasks has come with great urgency. Our response has often been deterred by two causes. First, we have been conscious of a feeling of inadequacy and insufficiency much like Isaiah. Who are we that God should seek our service? The answer is the same for us as it was for Isaiah—our adequacy is in God. Then we may have been captivated by the thought of great deeds we would like to do for Him. We recall lives given in great service for Christ. Too often that is what we would choose to do—something spectacular for Christ. Then we should recall His words, "But inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Here I am, send me." Does this bring to mind the people in our town, our neighborhood, our churches—yes, even our own homes, who are still searching for the way to follow Christ? Many are beset with questions; they are lonely because they have not learned the secret of life in Christ. These people, close at hand, we can bring to Christ. Isaiah's vision didn't take him to foreign lands. In God's great plan some are called to serve in other places, but each of us is called to tell the story of the risen Saviour wherever we are. Can we lose ourselves in self-dedication to Christ? We must if the kingdom is to come on earth.

Three questions may help us to answer if we are willing to serve:

1. Are we willing to forget ourselves entirely; to put behind our desires and personal ambition; to pursue the greater calling for Christ?
2. Are we willing to daily seek and follow His guidance for us?
3. Are we willing to accept the responsibility for our neighbor; to help him learn of Christ to lead him to a life of unselfish service for Christ?

It isn't the missionary alone who will bring all men to Christ. It isn't the missionary in the home or foreign field. It is we Christians who will lay aside all personal plans and say with Isaiah, "Here am I, send me."

Mrs. Herbert L. Downie, President, 1953 WGMS Convention

THIS AND THAT FROM HERE, THERE AND EVERYWHERE

→ From one of our missionaries comes this suggestion: "Don't put money into letters sent to foreign missionaries. It probably would get through, but there is enough which does not to make the practice undesirable. Cash or personal checks are taken out by the censor and a note inserted to say that we must call at a certain window in the National Bank. Small sums sent this way lose a good percentage in charges. The safe way, the sure way, and for us actually the easier way is for you to send it via the treasurer of the Board.

"Don't send packages unless they are definitely asked for. If such are sent be sure to send copies of contents and value at once. Packages that arrive without our knowledge of such are lots of trouble and frequently needless expense.

"And be careful of what you write in letters. Censorship means that you should be careful about what you write, and what you do with what we write. Any criticism of the country, the people, or the government may count against us as much as if we had said it."

→ Mrs. Rosa Page Welch, mezzo-soprano, is on an eight-month tour as an "ambassador of Christian friendship" to the peoples of Asia, Africa and islands of the Pacific. She is sponsored by the General Department of United Church Women and by women of the American Baptist and Presbyterian U.S.A. churches.

→ New editions of *Pilgrim's Progress* have been produced in Chinese, Tamil, Telugu and Hindi, bringing to 147 the number of languages and dialects in which this book has been wholly or partially issued.

→ An exhibition of contemporary religious art, which "aims to encourage the artists as well as the churches to try new ways of co-operation," was held at Union Theological Seminary, December 1-16. Theologians, art experts, educators and students cooperated in presenting this exhibition of religious art by leading modern artists.

→ *Faith and Order*, the report of the Third World Conference at Lund, Sweden, August 15-18, 1952, has just been published by the SCM Press, in London, for the Faith and Order Commission of the World Council of Churches. This report is available from the World Council of Churches, 156 Fifth Ave., N. Y. 10, N. Y., at 50¢ each or 45¢ each in lots of five or more.

→ The United Church of Christ in Japan at its Seventh Biennial Assembly, held in Tokyo, Oct. 21, voted to invite the World Council of Churches to hold its Third Assembly in Tokyo in 1959, which will be the centenary of Japan's evangelization. This invitation was presented at the meeting of the Central Committee of the World Council at Lucknow, India, Dec. 1-Jan. 9, by Dr. Michio Kozaki, who was re-elected Moderator of the United Church.

→ From Delhi, India, Dr. Frank Laubach writes in Vol. VI, No. 7 (Dec., 1952), of his *World Literacy News Letter*: "We have just finished a conference with the American Point Four men who are here in India working on these village development projects. I want to say that they are a swell group of men. Nearly all of them are bright, wholesome farmers from the midwest and south. . . . As I listened to them planning to help India tackle her problems, I was proud of America. . . . I left that conference with the calm conviction that with our aid, the production of India is going to rise until she produces all she needs. Then the horror of starvation which stalks the streets of this country will be banished . . ."

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

The leading rule for a man of every calling is diligence; never put off until tomorrow what you can do today.—Lincoln

LET US GIVE THANKS

The 1952 Thank Offering is the largest in the history of our Thank Offering; it exceeds that of 1951 by over \$14,000.

1951
\$260,365.00

1952
\$274,552.00

Appreciation is expressed to all who had any part in this splendid offering which is a sincere expression of your true love for God and your earnest desire to extend His Kingdom at home and abroad.

LIFE DIRECTORSHIPS (1952 T.O.)

\$300.00 Each

1. Mrs. Alvin E. Young, Aliquippa, Pa. By A. E. Young.
2. Mrs. G. Virgil Hutchison, Imperial, Pa. By Mrs. Harry Marshall, Steubenville, Ohio.
3. Mrs. W. H. Ross, Lyallpur, Punjab, Pakistan. By Mr. and Mrs. Earl Blair.
4. Mrs. Bertha E. Skillman, Philadelphia, Pa. By Miss Mada Franz.

MEMORIAL THANK OFFERING (Cont'd.)

\$100.00

12. In memory of Miss Sara Mains. By her sister, Miss Helen Mains, Newville, Pa. Big Spring Presbyterial.
13. In memory of Mother, Mrs. Margaret Welch, and Sister, Annie E. Welch. By Mrs. J. A. McKnight, through Houston, Pa., Missionary Society, Chartiers Presbyterial.
14. In memory of Mrs. Eleanor Hays. By Mr. and Mrs. Frank Hays, through Oil City Society, Lake Presbyterial.
15. In memory of Mrs. George R. Proctor. By Mrs. Edwin Tiegs, Nampa, Ida.
16. In memory of Dr. and Mrs. A. H. Metz. By Dr. Arthur J. Metz, East Liverpool, O. **Note** — \$250.00 given in this memorial offering.

17. In memory of Mrs. J. Calvin Ewing. By her son, James A. Ewing, Youngstown, O.

18. In memory of Miss Barbara Warner. By her sisters, Jacqueline and Jane, and parents, Mr. and Mrs. Harold Warner, through Cleveland Presbyterial.

19. In memory of Mr. William M. Crowe. By Mrs. William M. Crowe, Philadelphia Presbyterial.

20. In memory of Mrs. Charles S. Cleland. By friends in Second Church, Philadelphia, and others.

21. In memory of Crist C. Johnston. By his wife, Grace Johnston, Turtle Creek, Pa. (Westmoreland Presbyterial.)

22. In memory of Mrs. May Turner. By her son, Mr. Jesse Turner, S. Illinois Presbyterial.

23. In memory of Mrs. Jessie Pressly. By her daughter, Mrs. B. H. Rummel, Rock Island Presbyt.

SENIOR LIFE MEMBERS \$25.00 Each

358. Mrs. Alberta Bowser, Springfield, O. By a friend.
359. Mrs. Gwen Kyle, Xenia, O. By Mrs. Margaret Nagley.
360. Mrs. Ethel Bull, Xenia, O. By Mrs. Raymond Hopping.
361. Mrs. Verle Kelley, Xenia, O. By Miss Maude McClellan.

362. Mrs. Eugene Compton, Xenia, O. By Mrs. James Wagner.

363. Mrs. Thomas McClellan, Xenia, O. By Mrs. Aletha Foust.

364. Mrs. Mae Black, Xenia, O. By a friend.

365. Mrs. Cora Matthews, Xenia, O. By a friend.

366. Mrs. Karl Hooper, Columbus, O. By members of Mary Nourse Miss. Soc.

367. Mrs. Rollin Murphy, Columbus, O. By members of Glen Echo WMS.

368. Mrs. Milton Burnell, Columbus, O. By members of Glen Echo WMS.

369. Mrs. Anna Vigor, Plain City, O. By Mrs. Ada Gamble.

370. Mrs. Alice Dodge, Plain City, O. By Mrs. Ada Gamble.

371. Mrs. Vivian Sidle, Columbus, O. By Miss Harriet Kyle.

372. Lois Anne Wedberg, Columbus, O. By her Mother.

373. Mrs. Stella M. Hickman, Columbus O. By Mrs. J. O. Welch.

374. Mrs. Mary Thomas, Columbus, O. By Mr. & Mrs. Harry McCampbell.

375. Mrs. Donald Ferguson, Xenia, O. By Mrs. Raymond Kline.

376. Mary Elizabeth Bryson, Xenia, O. By Miss Ruth Hopping.

377. Mrs. Ella Shaw, Vevay, Ind. By members of the Caledonia WMS.

378. Miss Florence Marie Carithers, Princeton, Ind. By members of Maria Blair WMS.

379. Miss Rosemary Crecelius, Princeton, Ind. By friends.

380. Miss Nellie Kell, Princeton, Ind. By friends.

381. Mrs. Mary Morton, Kirklin, Ind. By her son and wife, Mr. and Mrs. Orla Morton.

382. Mrs. Mabel Lowe, Rushville, Ind. By Mrs. Lena Nesbit.

383. Mrs. Alice Carroll, Rushville, Ind. By Mr. and Mrs. John Carroll.

384. Mrs. Ellen Kitchin, Rushville, Ind. By Mr. and Mrs. Robert S. Lowe.

385. Mrs. Sylvia Swan, Indianapolis, Ind. By members of Rose Hummons Society, Witherspoon Church.

386. Mrs. Henrietta Wieland, Pittsburgh, Pa. By a friend.

387. Miss Rena G. Stewart, Pittsburgh, Pa. By Mrs. Ethel C. Koerner.

388. Mrs. David M. Maxwell, Glenshaw, Pa. By a friend.

389. Mrs. Thomas P. Brown, Avon Park, Fla. By a friend.

390. Mrs. S. G. Carmichael, Allison Park, Pa. By herself.

391. Mrs. David B. Chandler, Glenshaw, Pa. By her parents, Mr. and Mrs. C. R. Miller.

392. Mrs. Daisy Durand, Glenshaw, Pa. By a friend.

393. Mrs. Robert R. Eckert, Avalon, Pa. By members of W.M.S., Afternoon Group.

394. Marion Richards Gray, Fombell, Pa. By her mother, Mrs. E. Paul Richards.

395. Miss Alice Hoon, Pittsburgh, Pa. By friends.

396. Miss Dorothy Muehlbronner, Pittsburgh, Pa. By friends.

397. Miss Marjorie Harrison, Pittsburgh, Pa. By friends.

398. Miss Janet Kiefer, Pittsburgh, Pa. By members of Mary Clokey Porter Miss. Soc.

399. Mrs. Hilda Rennie, Whitinsville, Mass. By members of the WMS.

400. Mrs. Jean Campbell, Whitinsville, Mass. By members of the WMS.

401. Mrs. H. Lewis Oldford, Watertown, Mass. By Mr. H. Lewis Oldford.

402. Mrs. William Cushman, Watertown, Mass. By members of the Boston WMS.

403. Mrs. Sadie MacLeod, Quincy, Mass. By members of Golden Circle.

404. Miss Doris Ross, Quincy, Mass. By members of the Golden Circle.

405. Mrs. John M. MacLeod, Quincy, Mass. By members of the WMS.

406. Mrs. James MacFarlane, Somerville, Mass. By members of Cambridge WMS.

407. Mrs. Christy Ross Oliver, Providence, R. I. By Miss Mima Megaughin.

408. Miss Marian C. Dyson, Providence, R. I., By Mrs. James E. Dyson.

409. Mrs. Esther F. Fleet, Fall River, Mass. By Miss Mary J. S. Bates.

410. Mrs. William Zellers — In Memoriam. By members of Mt. Nebo Miss. Soc.

411. Mrs. Sam Leslie, Lyndon, Kans. By friends in the WMS.

412. Mrs. Olive Taylor, Canonsburg, Pa. By friends.

413. Mrs. Maizie Fulton, Canonsburg, Pa. By a friend.

414. Mrs. Ernesta Del Corso, Canonsburg, Pa. By Mrs. Frank Bradenburg.

415. Mrs. George Guidish, Canonsburg, Pa. By Mrs. William Keeler.

416. Mrs. Charles Brower, Washington, Pa. By Mr. and Mrs. Howard L. Fee.

417. Mrs. Lawrence Ayers, Donora, Pa. By members of Women's Missionary and Aid Society.

418. Lois Hagerson McAlister, Donora, Pa. By Mr. and Mrs. R. E. Hagerson.

419. Mrs. Herbert Hutton, West Middletown, Pa. By friends.

420. Mrs. John Ferrell, West Middletown, Pa. By friends.

421. Miss Besse Elliott, West Middletown, Pa. By Mr. R. M. Thompson.

422. Mrs. Clarence Painter, West Middletown, Pa. By Miss Etta McClure.

423. Ann Tilton, Washington, Pa. By three friends.

424. Mr. John Bartram — In Mem. By his wife, through Ora Haft Society, Houston, Pa.

425. Mrs. Margaret P. Franklin, Houston, Pa. By her husband, Edwin L. Franklin.

426. Mrs. Craig Kinter, Dayton, Pa. By her sister, Mrs. John T. Bartram.

427. Mrs. Bonnie Paxton, Houston, Pa. By her parents, Mr. and Mrs. Clarence Paxton.

428. Mrs. Ethel Russell, Houston, Pa. By Miss Lena Quivey.

429. Miss Nettie M. Knox — In Memoriam. By her sister, Mrs. Anna Knox Lorimer.

430. Mrs. Raymond Gerhold, Venetia, Pa. By a friend, Miss Minnie Douglass.

431. Mrs. Sherman Wilson, Doleib Hill, S. Sudan. By the Slovan Miss S.S., Burgettstown, Pa.

432. Mrs. David Livingston, Taylorstown, Pa. By Sara Knox and Mrs. Vera Knox Stine.

433. Mrs. Willis G. Dickey, Taylorstown, Pa. By Mrs. Nellie G. Dickey.

434. Mrs. Nancy Herriott, McDonald, Pa. By her friend, Mrs. George N. Glass, Venice Church.

435. Mrs. A. A. Graeser, Washington, Pa. By Mrs. J. K. Weir.

436. Miss Mae Cole, Washington, Pa. By a friend.

437. Mrs. Ruth Boswell, Washington, Pa. By a friend.

438. Peggy Nicoletta, Washington, Pa. By a friend.

439. Miss Bernice Day, Washington, Pa. By a friend.

440. Mrs. James Pollock, Washington, Pa. By friends.

441. Mrs. Jesse Fleming, Washington, Pa. By friends.

442. Mrs. John L. Leech, Washington, Pa. By friends.

443. Mrs. Erle L. Cunningham, Washington, Pa. By Mrs. J. R. Irwin Knox.

444. Mrs. W. Lawrence Shaw, Washington, Pa. By her husband.

445. Mrs. Nathan A. Porter, Washington, Pa. By her husband.

446. Mrs. William G. Miller, Washington, Pa. By her family.

447. Miss Ruth Ecker, Washington, Pa. By her sister, Miss Catherine Ecker.

448. Jean McBurney — In Memoriam. By Martha McBurney, Hickory, Pa.

449. Mrs. J. D. Barr, Liberty, Nebr. By Mr. Everett M. Barr.

450. Mrs. Carl Christon, Ewing, Nebr. By Mrs. Robert MacLachlan, Atkinson, Nebr.

451. Mrs. Clarence Gifford, Omaha, Nebr. By members of S. Omaha WMS.

452. Miss Maude Jones, Omaha, Nebr. By Miss Myrna Jones.

453. Miss Ella Moffett, Omaha, Nebr. By a friend.

454. Mrs. John Koop, Omaha, Nebr., By a friend.

455. Mrs. Ivy O'Flyng, Omaha, Nebr.

456. Mrs. Ruth Scott Mehaffey, North Bend, Nebr. By Nancy Smith Mehaffey.

457. Miss Sue Wilson, Lewistown, Pa. By friends of Paul Miller Society.

458. Mrs. Rebecca Johnston Stadler, Silver Springs, Md. By the Kendall Aunts.

459. Mrs. Lewis A. Walters, Mexico, Pa. By her daughters, Grace and Beulah Walters.

460. Miss Grace Walters, Mexico, Pa. By herself.

461. Miss Beulah Walters, Mexico, Pa. By herself.

462. Mrs. John E. Watkins, Drayton Plains, Mich. By her son and family.

463. Mrs. Clark Gibbon-ey, Petersburg, Pa. By her daughters, Florence and Elaine.

464. Mrs. Mary Louise Kuppler, Somonauk, Ill. By her aunt, Mrs. Mary McCleery.

465. Mrs. Audrey Bur-
gin, Somonauk, Ill., By Ag-
nes Ferguson.

466. Mrs. Ruth Green-
wood, Sandwich, Ill. By
Mrs. Grace Boyle.

467. Mrs. Winnie Wat-
son, Sandwich, Ill. By mem-
bers of Somonauk WMS.

468. Mrs. Verle Bare,
Waterman, Ill. By her
mother, Mrs. Minnie Wat-
son.

469. Mrs. Frank Buege,
Hammond, Ind. By friends.

470. Mrs. H a d a s s a h
Brobst, Chicago, Ill. By
members of Chatham MS.

471. Mrs. Eva Jarrell,
Chicago, Ill. By members
of Chatham Miss. Soc.

472. Mrs. William Crous-
horn, Plainfield, Ill. By
members of Wheatland
Miss. Soc.

473. Mrs. C. Emerson
McBane, Plainfield, Ill. By
members of Wheatland
Miss. Soc.

474. Mrs. William Stew-
art, Plainfield, Ill. By mem-
bers of Wheatland MS.

475. Mrs. John B. Frye,
East Chicago, Ind. By her-
self.

476. Mrs. Victor Bene-
detto, Elmhurst Ill. Anony-
mous.

477. Mrs. C. R. Graham,
Chicago, Ill. By a friend.

478. Mrs. Arthur Mit-
chell, Chicago, Ill. By a
friend.

479. Miss Mary Martin,
Chicago, Ill. By a friend.

480. Mrs. M. C. Kimber-
ly, Chicago, Ill. By a friend.

481. Mrs. George R. Mc-
Geoch, Cambridge, N. Y. By
a friend.

482. Mrs. Paul Jamison,
Cambridge, N. Y. By a
friend.

483. Mrs. Samuel Wal-
lace, Jr., Cambridge, N. Y.
By her Aunt Sarah Ar-
nott, in memory of her Aunt
Elizabeth Arnott.

484. Sarah Jane Skiff,
Greenwich, N. Y. By mem-
bers of the Ida Whiteside
Guild.

485. Ruth Caroline Ma-
haffy, Argyle, N. Y. By
her uncle and aunt, Mr.
and Mrs. John T. McAuley.

486. Mrs. Mary O.
Thompson Salem, N. Y. By
members of Martha Hemp-
hill Missionary Society.

487. Mrs. Franklin Mc-
Lenithan, Cambridge, N. Y.
by her mother, Mrs. Charles
Hedges, Shushan, N. Y.

488. Mrs. Leland Rob-
ertson, East Greenwich,
N. Y. By Pearl M. Robert-
son.

489. Mrs. Helen Ander-
son, Tingley, Ia. By her
husband, Wayne Anderson.

490. Miss Ann Ander-
son, Tingley, Ia. By her
parents, Mr. & Mrs. Wayne
Anderson.

491. Mrs. Margaret Mil-
ler, College Springs, Ia. By
Mrs. George Farquhar.

492. Miss Rosaltha Ken-
agy, Atbara, A. E. Sudan.
By a friend.

493. Mrs. Lisle Farqu-
har, Coin, Iowa. By her
husband.

494. Mrs. C. H. Amick,
Henderson, Ia. By her hus-
band.

495. Mrs. Lulu Hall,
Tingley, Ia. By her son
Marvin.

496. Mrs. Charles Ovi-
att, Tarkio, Mo. By her
aunt, Mrs. M. Earle Col-
lins, Marshall, Mo.

497. Mrs. Dean Watson,
Tarkio, Mo. By her mother,
Mrs. J. D. Rankin.

498. Mrs. Nan Taggart,
Clarinda, Ia. By her sister,
Flora McKee.

499. Mrs. Gertrude
Comp, Des Moines, Ia. By
Mrs. Hawthorn.

500. Mrs. Ira Smock,
Washington, Ia. By a friend.

501. Miss Harriett Clen-
denning, Washington, Ia.

502. Mrs. Wilber Long,
Columbus Junction, Ia.

503. Mrs. Hugo Erick-
son, Burlington, Ia.

504. Mrs. K. R. Ander-
son, Burlington, Ia.

505. Miss L o r a m a e
Nunn, Biggsville, Ill. By
friends.

506. Mrs. Andrew John-
son, Monmouth, Ill. By
members of the WMS, West
Side Church.

507. Mrs. Leila Hender-
son, Monmouth, Ill. By
friends in the WMS.

508. Mrs. Ralph Lusk, Monmouth, Ill. By members of Eva D. Huey Soc.
509. Mrs. Donald Ross, Monmouth, Ill. By members of Eva D. Huey Soc.
510. Mrs. Harold Peterson, Monmouth, Ill. By a friend.
511. Mrs. Gertrude Upton, Stronghurst, Ill. By a friend.
512. Mrs. Kenneth Duncan, Stronghurst, Ill. By a friend.
513. Mrs. G. Durbin Ranney, Monmouth, Ill. By Dr. and Mrs. James Marshall.
514. Mrs. H. L. Schweitzer, Monmouth, Ill. By members of Sugar Tree Grove WMS.
515. Mrs. Lucille Winter, Monmouth, Ill. By Mrs. Lulu Birbari and Mrs. Louisa Stewart.
516. Mrs. Hugh E. Marsh, Summerfield, Kansas. By Mr. and Mrs. Gordon Marsh.
517. Mrs. B. E. Shawver, Monmouth, Ill. By a friend.
518. Mr. Elmer Feazel, Washburn, Ill. By his wife.
519. Mrs. Calvin McCully, Washburn, Ill. By members of the Missionary-Aid Society.
520. Mrs. Fannie Andrews, Adamsville, Pa. By Mr. and Mrs. John Andrews.
521. Mrs. Minnie Conley—In Memoriam. By the Reed Family, Adamsville Church.
522. Mrs. Mark Landfried, Greenville, Pa. By Mrs. H. F. Landfried.
523. Mrs. A. E. Bean, Greenville, Pa. By A. E. Bean.
524. Mrs. W. R. Davis, Greenville, Pa. By Mrs. W. A. Baker.
525. Mrs. John Gibson, Greenville, Pa. By friends.
526. Mrs. Guy Mills, Greenville, Pa. By Mr. and Mrs. P. R. McDonald.
527. Mrs. Nicholas Klenovich, Greenville, Pa. By Mrs. David Christman.
528. Mrs. Marguerete Patton, Hartstown, Pa. By members of the Hazlett Soc.
529. Mrs. B. C. Rhodes, Oil City, Pa.
530. Mrs. Max Donnell, Greenville, Pa. By Miss Ethel Callahan.
531. Mrs. Calvin Pfaff, Jr., Greenville, Pa. By members of the May Holland Soc.
532. Mrs. E. W. Spence, Yankeetown, Fla. By a friend.
533. Miss Mabel Black, Meadville, Pa. By a friend.
534. Mrs. Queen Vogan, Utica, Pa. By friends.
535. Mrs. Grant Morton, Sandy Lake, Pa. By friends.
536. Mrs. Harmon H. Rhoades, Espyville Station, Pa. By her husband.
537. Miss Kathryn Peterson, Oil City, Pa. By Alice Mitchell.
538. Mrs. Frank Cartwright, Oil City, Pa. By Sylvia Mitchell.
539. Miss Hazel Christie, Oil City, Pa. By a Society Member.
540. Mrs. Katherine Jewell, Sandy Lake, Pa. By friends.
541. Mrs. Nina Jones, Sandy Lake, Pa. By a friend.
542. Mrs. Rachel Bowman, Sandy Lake, Pa. By a friend.
543. Mrs. Lelia Coleman, Meadville, Pa. By members of Mayme McMichael Soc.
544. Nancy Lee Humphry, Greenville, Pa. By Rev. and Mrs. Henry L. Millison.
545. Mrs. Ethel Quick, Tulsa, Okla. By friends.
546. Mrs. Edythe Bettis, Tulsa, Okla. By friends.
547. Mrs. Selma Bollinger, Tulsa, Okla. By friends.
548. Mrs. Juanita Viglia, Tulsa, Okla. By friends.
549. Mrs. Dorothy Swan, Tulsa, Okla. By a friend.
550. Mrs. Mary Ann Park, Tulsa, Okla. By a friend.
551. Mrs. Dorothy Corley, Tulsa, Okla. By a friend.
552. Mrs. Irene Lang, Tulsa, Okla. By a friend.
553. Mrs. Grace Wheelchel, Tulsa, Okla. By a friend.
554. Mrs. Mae Richardson, Tulsa, Okla. By friends.
555. Mrs. Mildred Seitz, Tulsa, Okla. By a friend.
556. Mrs. Jody Flipppo, Tulsa, Okla. By High School Class.
557. Mrs. Frank Bailey, Bristol, Colo. By a friend.
558. Mrs. C. H. Pease, Loveland, Colo. By her daughter, Mrs. Clarence T. Larson.
559. Mrs. Bonnie Coleman, Colorado Springs, Colo. By her mother, Mrs. Jesse Rea.
560. Mrs. Jessie Rea, Colorado Springs, Colo. By members of the Missionary Fellowship Evening Society.
561. Mrs. C. H. Edgar, Fort Morgan, Colo. By her husband.
562. Mrs. Edgar Moore, Fort Morgan, Colo. By a friend.
563. Miss Marjorie Bruen, Torrington, Wyo. By a friend.
564. Mrs. Mildred Huckfelt, Torrington, Wyo. By a friend.
565. Mrs. Dorothy Shaw, Torrington, Wyo. By friends in Circle No. 7 of the Women's Association.
566. Mrs. Robert Elder, Torrington, Wyo. By Mrs. T. Harlie Elder.
567. Mrs. Billie Berry, Torrington, Wyo. By a friend.
568. Mrs. Frank Berry, Torrington, Wyo. By a friend.
569. Mrs. Albert Manson, Torrington, Wyo. By a friend.
570. Mrs. Robert Barnes, Torrington, Wyo. By friends in Circle No. 2, Women's Association.
571. Mrs. William Shoemaker, Torrington, Wyo. By friends in Circle No. 2, Women's Association.
572. Mrs. Harold Prah, Laramie, Wyo. By Mrs. C. O. Downing, Torrington, Wyo.
573. Mrs. Will Grouns, Torrington, Wyo. By Mr. Will Grouns.
574. Mrs. Raymond Hays, Torrington, Wyo. By Mr. and Mrs. Ralph Hays.
575. Mrs. Vera Brown, Denver, Colo. By Margaret Haddon.
576. Mrs. Florence Forsyth, Denver, Colo. By Mrs. Lester Carlson.

577. Mrs. Lois Gdovin, Denver, Colo. By Mrs. Macfreels Crewe.

578. Mrs. Leslie Haffner, Denver, Colo. By Mrs. Charles M. White.

579. Mrs. Lestelle Higdon, Denver, Colo. By friends.

580. Miss Winifred Hopkins, Denver, Colo. By Mrs. Elizabeth Connell.

581. Mrs. Ida Keith, Denver, Colo. By friends.

582. Mrs. Florence Lorimer, Denver, Colo. By Mrs. Robert Rankin.

583. Mrs. Hazel Lundberg, Denver Colo. By Mrs. Dorothy Miller.

584. Kathleen Mawhinney, Denver, Colo. By Mrs. M. L. Phelps.

585. Mrs. S. E. Marshall, Denver, Colo. By Miss Belle Wright.

586. Miss Lena M. Nichols, Denver, Colo. By Miss Belle Wright.

587. Mrs. John Sharp, Denver, Colo. By Miss Belle Wright.

588. Mrs. Mary L. Steele, Denver, Colo. By Mr. Norman Steele.

589. Mrs. R. W. Wunderlich, Denver, Colo. By Miss Lois Ardrey.

590. Mrs. Henry English, Canon City, Colo. By members of Gloria Dei Missionary Society.

591. Mrs. Clara Jennings, Loveland, Colo. By herself.

592. Mrs. George Hill, Greeley, Colo. By her husband.

593. Sylvia Lee McDermeit, Canon City, Colo. By Dr. and Mrs. M. E. Potter.

594. Mrs. U. V. Wilson, Canon City, Colo. By members of the WMS.

595. Mrs. R. A. Foster, Canon City, Colo. By her husband.

596. Mrs. Bernice Irene Kirkton, Altadena, Calif. By Mrs. Ethel Kirkton, Canon City, Colo.

597. Donna Peterson, Adrian, Ore. By a friend.

598. Mrs. Leanna Miller, King Hill, Ida. By parents, brother and sisters.

599. Katherine Troxell, Ontario, Ore. By Margaret Laxson and Inez Richardson.

600. Mrs. C. W. Stromborn, Weiser, Ida. By Mrs. John Warren.

601. Mrs. Herbert Park, Weiser, Ida. By Mrs. George Dunsmoor.

602. Mrs. Raymond Larsen, Nampa, Ida. By Mr. Raymond Larsen.

603. Mrs. Ruth Carson, Nampa, Ida. By Mr. and Mrs. Clifford Wilde.

604. Mrs. John E. Wakefield, Nampa, Ida. By the Women's Bible Class.

605. Mrs. H. R. Walmsley, Nampa, Ida. By Dr. H. R. Walmsley and Janet.

606. Mrs. Minnie Spang, Nampa, Ida. By Mrs. Hazel Wilde.

607. Mrs. Donald Dudgeon, Nampa, Ida. By Mr. and Mrs. Ralph Hower.

608. Miss Kathleen Hamilton, Nampa, Ida. By Mr. and Mrs. Lester Hamilton.

609. Mrs. Esther Spangenberg, Nampa, Ida. By friends.

610. Mrs. Richard Wilde, Nampa, Ida. By Mrs. Clara Farmer and Mrs. Ralph Wilde.

611. Miss Leslie Weaver, Nampa, Ida. By Miss Norma Weaver.

612. Mrs. John George, Spokane, Wash. By members of the WMS.

613. Mrs. Fred Smith, Spokane, Wash. By her aunt.

614. Mrs. Gertrude Hofsteater, Spokane, Wash. By a friend.

615. Mrs. Anna Papst, Spokane, Wash. By a friend.

616. Mrs. L. E. Moore, Spokane, Wash. By members of the WMS.

617. Mrs. V. Helen Seifert, Spokane, Wash. By members of the WMS.

618. Mrs. Clista Wood, Spokane, Wash. By members of Bamba Miss. Soc., 2nd Church.

619. Mrs. John Gray, Washtucna, Wash. By her husband.

620. Mrs. Frank Epperson, Washtucna, Wash. By members of the WMS.

621. Mrs. Hazel Cunningham, Spirit Lake, Ida. By members of the WMS.

622. Mrs. R. C. McKinley, Coulterville, Ill. By members of Tilden WMS.

623. Mrs. George F. Biggs, St. Louis, Mo. By Mr. and Mrs. C. Quade.

624. Mrs. E. B. Scharr, St. Louis, Mo. By members of Women's Association, Third Church.

625. Mrs. Melvin Paul, Marissa, Ill. By friends of Willing Workers Society.

626. Mrs. Leroy Webster, Marissa, Ill. By friends of Willing Workers Society.

627. Mrs. Edward C. Fish, Marissa, Ill. By her husband, Rev. E. C. Fish.

628. Mrs. D. W. Richmond, St. Louis, Mo. By members of WMS, Second Church.

629. Mrs. Minnie Steinberger, St. Louis, Mo. By members of WMS, Second Church.

630. Mrs. Don Huey, St. Louis, Mo. By members of the WMS, Second Church.

631. Miss Ruth Ward, St. Louis, Mo. By members of WMS, Second Church.

632. Miss Flora Lyons, Marissa, Ill. By members of the WMS.

633. Mrs. Edward Baker, Marissa, Ill. By friends.

634. Mrs. Nettie Steele, Sparta, Ill. By a friend.

635. Mrs. Gladys Hayes, Sparta, Ill. By friends in the Lamplighters Society.

636. Mrs. Roberta Lindsey, Sparta, Ill.

637. Mrs. Wanita Morton, Cartter, Ill. By her sisters.

638. Mrs. Florence Boyer, Sparta, Ill. By friends in Houston Community WMS.

639. Mrs. Roy Hargis, Sparta, Ill. By friends in Houston Community WMS.

640. Mrs. Margaret Stone, St. Louis, Mo.

641. Mrs. R. M. Neill, Coulterville, Ill.

642. Mrs. Cora Hoskins, Coulterville, Ill.

643. Mrs. Robert P. Garvin, Berkeley, Mo. In memory of Mrs. Leola Fifield; by Mr. and Mrs. J. M. Lashley and Miss Mabel Henderson.

644. Miss Evelyn Alice Fraser, East St. Louis, Ill. By parents, Rev. and Mrs. Lewis Fraser.

645. Miss Calla B. Turner, Camden, O. By self.

646. Mrs. Roy Harrison, Greenville, Tenn. By Mrs. Emma Bowman.

647. Mrs. R. L. Kauffman, Dayton, O. By members of the WMS.

648. Mrs. Irene Somers, Dayton, O. By members of the Florence Mabon Circle.

649. Mrs. Kathryn Davis, Dayton, O. By members of the Miss. Soc., Trinity Church.

650. Mrs. L. Cecilia McCorry, Dayton, O. By members of the Miss. So., Trinity Church.

651. Mrs. Lillie Fogelman, Middletown, O. By members of the WMS.

652. Mrs. Edna Patrick, Ezel, Ky. By members of the Miss. Soc.

653. Mrs. Inez Hipp, Dayton, O. By members of the Guild.

654. Mrs. Leo Anderson, Monroe, O. By Dr. and Mrs. James Anderson.

655. Mary Jane Campbell, Monroe, O. By Dr. and Mrs. D. C. Campbell.

656. Mrs. Richard Maier, Monroe, O. By Mr. and Mrs. John Mehl, Jr.

657. Mrs. C. F. Maccready, Monroe, O. By members of the Miss. Soc.

658. Mrs. Charles A. Bradbury, Hamilton, O. By members of the WMS.

659. Mrs. Mary Stevenson, Hamilton, O. By self.

660. Mrs. H. L. Hammerle, Hamilton, O. By self.

661. Mrs. Carl J. Rahmes, Hamilton, O. By her husband.

662. Mrs. Charles Warman, Hamilton, O. By a friend.

663. Mrs. Earl Alexander, Richmond, Ind. By Mrs. Paul Mendenhall.

664. Mrs. L. C. Turner, Richmond, Ind. By a friend.

665. Mrs. Marguerite Fairman, Oxford, O. By Isabelle K. Brittain.

666. Mrs. Lulu Cross, Cherry Fork, O. By friends.

667. Elizabeth Raab, Frenchburg, Ky. By Mrs. M. Besco.

668. Mrs. Charles Hemphill, Belle Center, O. By a friend.

669. Mrs. Robert McLaughlin, Bellefontaine, O. By a friend.

670. Mrs. Lena Elliott, Bellefontaine, O. By a friend.

671. Miss Dorothy Brennan, Bellefontaine, O. By friends in Aleta Matthews Miss. Soc.

AS YOU STUDY THE MAP (Continued from Page 326)

Their religion is pagan and consists mainly of superstitious beliefs concerning God and their own origin.

There has been little prejudice against Christianity and it has taken hold among the people much better than Islam. The indigenous Christian church is beginning to emerge and have an influence in the country. The C.M.S. (Church Missionary Society of England) and our own United Presbyterian American Mission began their work at the turn of the century and have been the leading Evangelical Missions. The Sudan United Mission, The Sudan Interior Mission, and just recently the African Inland Mission, have also been working in areas assigned to them by the government. The Roman Catholics also have a Mission in the area.

Our United Presbyterian Mission has its work in the Upper Nile Province. Our stations are at Nasir, Wangel and Ler among the Nuers; at Doleib Hill among the Shilluks; at Abwong among the Dinkas; at Akobo among the Anuaks and now a new station is being opened up at Pibor among the Murlei. Pokwo is an Anuak station located on the Sobat within Ethiopia.

Our most important station is at Malakal which is the capital of the Province. It is our Mission Administrative center. Our much-needed new printing establishment is to be located there. Here too there is a challenging opportunity for evangelistic work among the hundreds of tribesmen who come there to work for the government. Many have had Christian training in our

Mission schools and a few have been baptized.

Our work has followed along three main lines all of which have been definitely evangelistic.

Unwritten languages have had to be developed and translations made for school and evangelistic work. The translation and printing of the Bible still has high priority in our planning.

Until recently all education in the area was carried on in Mission schools which has given a unique and wonderful opportunity for the training of a Christian leadership. Many, it is true have gone into government service but have carried their Christian training with them. Recently the government has taken over most of the higher education but has cooperated with our Mission in the establishment of our Christian Training School at Obel. One of our missionaries is also the Protestant chaplain at the government Secondary School at Atar.

Medical work also has had a very important place in all our missionary activity and has been a means of reaching many with the gospel.

We now have five organized congregations in our area. New opportunities for opening up "a Highway for our God" among these people are everywhere.

Our greatest need at the moment is for a seminary where we can train our young men for leadership in the rapidly developing indigenous church.

W. J. Adair

The Teens

MRS. JOHN H. GERSTNER, JR.
Hillsview, Ligonier, Pa.

Let us have faith that right makes might; and in that faith let us to the end, dare to do our duty as we understand it.—Lincoln

PROGRAM SUGGESTIONS FOR MARCH

DEVOTIONS: *The Inward Look*—
What saith Galatians?

Devotional Reading: Gal. 5:1, 22-26.

Devotional Thought: Naaman, the leper, captain in Syria, was not the first nor the last to scorn God's simple way to healing. Do you remember his servant's rebuke when he scorned the prophet's command that he bathe in the Jordan seven times, "If the prophet had bid thee do some great thing, wouldest thou not have done it?"

What must I do to be saved is a worldwide cry. The heathen Hindu has found an answer, "The holiest man," he says, "is not he who serves others most, but rather the one that tortures himself most zealously." Every Hindu "mela" and "bazaar" has its holy men lying on beds of spikes, trying to do the most difficult of tasks, to merit salvation.

The Mohammedan answer is in strict facts. I remember, in our visit to the Sudan, calling with Miss Frances Turk in an orthodox Mohammedan home on a family who claimed descent from the Mahdi. The beautiful daughter in the home expressed a hope that this year they would have a cool Ramadan. During the feast of Ramadan, which lasts about a week, no food or water passes the lips. Evenings and nights are frequently spent in debauched carousings, but from the moment of dawn, when one can distinguish a grey hair from a black, until sunset the letter of the law is observed. This girl was still tormented by memories of the last Ramadan, with temperatures hitting 120°F, when she was not permitted to even moisten her lips with water.

But even we Christians when we

read, "Believe on the Lord Jesus Christ and thou shalt be saved," are apt to ask, "Is that all? Do we not have to do 'some great thing?'"

A group in the Galatian church was insisting that belief alone was not enough, one must add the Jewish rite of circumcision. In Gal. 5:1, "Stand fast in the liberty wherewith Christ hath made us free," we read Paul's answer.

But he adds a needed caution. Although belief is all that is required, liberty is not license. No Christian can say, "I am saved," and then live as he pleases. In Gal. 5:13, we read, "Use not liberty for an occasion to the flesh" and in verse sixteen, "Walk in the Spirit."

Conclude your devotions by having someone read slowly "the Fruit of the Spirit" found in Gal. 5:22, 23. Let each examine his own heart, and ask the question, "Do I have this fruit?" If you do have, thank God that you have true belief. But if not, let each examine himself to be sure he is truly rooted in Christ Jesus.

Prayer Cycle: 26th to 29th Days:

MISSION STUDY: *The Outward Look—To the Sudan.*

Helps for Sponsor: A new pamphlet, *Pioneering for Christ in the Sudan* (Price .35) by Una Coie. If possible, secure a copy of *Behind the Garden of Allah* by Ried Shields. This book is out of print and not available from the Literature Dept., but many societies have copies in their libraries. Perhaps your pastor has a copy.

"The Nile is 4,000 miles in length, second only to the Mississippi, but the six cataracts in its course prevent continuous navigation." (*This Is Africa* by Mack)

From the Delta of the Nile on up its tributary of the Sobat, city, town and village are dotted with U.P. mission work.

The heart of the work in the North Sudan is in Khartoum. Michael Langley, British equivalent of Lowell Thomas, in his book, *No Woman's Country*, describes some of our stations: "This country needs something more than the silver thread of the Nile to keep its seams from splitting. It needs a focus point . . . Khartoum answers that need." Khartoum is located at the juncture of the Blue Nile and the White Nile.

Close by lies our next station, Omdurman. Mr. Langley says of this city, "Omdurman is the Sudanese Cairo . . . Omdurman is a dormitory for Sudanese who work in Khartoum."

Several days' journey lies an outpost, El Obeid, which our journalist describes as, "A straggly town, held together by sandy paths and dusty spaces; a town mainly of squat buildings, whose lack of depth and substance causes them to fill quickly with the midday heat, so that from a distance they appear as part of the shimmering haze of the plain."

Every time you lick a postage stamp you are probably licking a product of the Sudan. Gum arabic is one of the chief products exported by the Sudan to America. To the Orient the Sudan ships melon seeds. This is the Oriental chewing gum. In a good year sometimes exports reach a weight of 10,000 tons.

Historically, the Anglo-Egyptian Sudan is a country to challenge the imagination of any teen-ager. Among other names, some outstanding ones we meet are: General Gordon; Mohammed Ahmed, the Mahdi; and Winston Churchill. General Gordon is a name as well known to a British teen-ager as General Washington is to you. He distinguished himself in wars in China, and is often called Chinese Gordon. He had that rare quality of being able to arouse deep, abiding, fanatical loyalty in his men. It is said of the siege of Khartoum, when food was completely gone and people were reduced to eating shoe leather, his men stayed with him to

a man. When you consider that he was a Britisher, and that most of his troops were Sudanese, you can dimly sense the personal magnetism of the man. He was also distinguished by a unique ability to negotiate with the enemy. He literally talked himself out of many situations. Mr. Langley is of the opinion that Gordon, at the moment of his death (he was struck while standing on the stairs of the palace), was attempting to negotiate with the wild Dervishes who surrounded the gates, and that one fanatic killed him. It would explain why he was killed on *that* spot. The son of the Mahdi stated to Mr. Langley, "My father did not want Gordon to die. He was on his way into Khartoum when the head was brought to him. (Gordon's head, oriental style, was presented to the conqueror.) He was much distressed. He turned his escort round and for the rest of the day did nothing. Gordon was killed by a fanatic."

When the Arabic Mahdi was finally defeated in September, 1898, fourteen years later, by Lord Kitchener, a young member of his force was Mr. Winston Churchill.

With 1900 the history of our United Presbyterian mission work begins. (Consult pamphlet.) Miss Coie in her interesting leaflet tells of the early occupation of the mission house in Khartoum opposite the Great Mosque by Dr. and Mrs. J. Kelly Giffen. "Not long after their arrival in Khartoum an amusing incident occurred. One day while out in town Mrs. Giffen became confused in her directions and lost her way home. Knowing that her home was in sight of the Big Mosque, on meeting an old woman on the street she inquired of her where the Big Mosque was. In surprise, the woman replied, 'Ya Sitt, it is right beside your house.'"

An interesting attack on information regarding our work in the South Sudan can be made by use, during the Social Period, of the game, *Kit and Kat in Nuerland* (.50, Literature Dept.). This card game invented by

Miss Ray Huffman gives much interesting information about one of the typical tribes among whom we work, the Nuers.

Excerpts from information found on the cards are:

Question: "Why do the Nuer children have six of their lower teeth removed when the second teeth appear?"

Answer: "When the second teeth appear the Nuers pry out six lower teeth for they say only cannibals have all of the lower teeth and they do not want their children to be cannibals."



A South Sudanese and the type of home in which he lives. He is proud of his hair style.

Question: "What kind of earrings does the Nuer girl wear?"

Answer: "The Nuer girl may wear an earring made of giraffe tail hair with beads on it or even pieces of grass in the holes in her ears."

Question: "How would you recognize a Nuer man?"

Answer: "You would know a Nuer man when you would see six scars across his forehead extending from ear to ear."

Question: "What would happen if a boy moved when the man is cutting his tribal marks?"

Answer: "If a boy moved when his tribal marks are being cut, the man would just keep on cutting and the boy would always have a jagged scar to show that he was afraid when his tribal marks were cut."

Close the meeting by reading this beautiful testimony of a convert of the Shulla tribe, quoted in *Pioneering for Christ in the Sudan*: "We were formerly no talk to know. Our insides had sin. We found the talk of God hot. The missionaries' talk had no quarrelling. They came from a very great distance and they were very few. They remained among a people

they knew not. We found nothing bad in their hands nor in their talk. There was not a day they left the things of God. At first their talk did not prosper, our hearts were hard. But it continued to run in our spirits and it was sweet talk. And when the talk of God is present in the insides of man, no other talk remains. After a time we believed and were baptized. We are very happy now in the things of God and do not want to return to the belief of the Shullas."

THE TEEN TATTLER

We are happy to welcome seven new teen groups: the Tuxis Missionary Society of Ainsworth, Iowa; a new teen group in Wayne, Michigan; one in Valley Community Church, Portland, Oregon; and four new teen groups in Philadelphia Presbyterial—the Joan McCreight Circle of Trinity Church, the Hazel McGearly Circle of Boulevard Church, the Ambassadors of Norris Square, and the Cupyms of Calvary Church, Wilmington.

Mrs. V. V. Wortman, sponsor of the Ainsworth, Iowa group, reports that although theirs is only a new society, they have already sent \$100 worth of used clothing to Ezel, are working on another box for Ezel, and have a mitten tree for mittens for the Indians.

Mrs. George Henderson, Teen-Age Secretary of Philadelphia Presbyterial reports an interesting Teen Prayer Rally held on November 16 at Sherwood Church with 105 present. She writes: "We are happy to report that the host church for the rally, Sherwood, has three circles: (1) The Junior High Circle with Mrs. Arthur Lewis as sponsor. (2) The Louise Bullard sponsored by Mrs. David Holmes, and (3) The Dr. Massey, by Mrs. R. H. Miller." Their program featured an address by Miss Marjorie Faught of Ethiopia. Devotions were led by Mrs. Charles Hussey, Presbyterial President. And "a special invitation was given to the women's societies to come . . . and see the work of the teens."

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

*I will study and get ready and the
opportunity will come. —Lincoln*

1953 Program For Monthly Missionary Meetings United Presbyterian Junior Missionary Societies

PROGRAM THEME: Reaching and Teaching With the Bible

THEME FOR DEVOTIONAL SERVICES: Wondrous Things Out of Thy Law. Psalm 119:18

THEME SONG: How Shall the Young Direct Their Way?

Songs for Christian Worship No. 146

JANUARY

WORSHIP THEME:

Blessed is he who considers
the poor. Ps. 41:1

PROGRAM:

Reaching and Teaching in
Africa.

FEBRUARY

WORSHIP THEME:

Blessed is the man who
fears the Lord. Ps. 112:1

PROGRAM:

Reaching and Teaching in
Africa.

MARCH

WORSHIP THEME:

Blessed is the man who
walks not in the counsel
of the wicked. Ps. 1:1

PROGRAM:

Reaching and Teaching in
the Sudan.

APRIL

WORSHIP THEME:

Blessed are those who seek
Him with their whole
heart. Ps. 119:2

PROGRAM:

Reaching and Teaching in
Ethiopia.

MAY

WORSHIP THEME:

Blessed are the poor in
spirit. Matt. 5:3

PROGRAM:

Reaching and Teaching in
Egypt.

JUNE

WORSHIP THEME:

Blessed are they who
mourn. Matt. 5:4

PROGRAM:

Reaching and Teaching in
Pakistan and India.

JULY

WORSHIP THEME:

Blessed are the meek.
Matt. 5:5

PROGRAM:

Reaching and Teaching
Children and Youth.

AUGUST

WORSHIP THEME:

Blessed are those who
hunger and thirst after
righteousness. Matt. 5:6

PROGRAM:

Our WGMS Reaches and
Teaches.

SEPTEMBER

WORSHIP THEME:

Blessed are the merciful.
Matt. 5:7

PROGRAM:

Reaching and Teaching
the Mountain People.

OCTOBER

WORSHIP THEME:

Blessed are the pure in
heart. Matt. 5:8

PROGRAM:

Reaching and Teaching
the American Indian.

NOVEMBER

WORSHIP THEME:

Blessed are the peace-
makers. Matt. 5:9

PROGRAM:

Reaching and Teaching
the American Negro.

DECEMBER

WORSHIP THEME:

Blessed are those who are
persecuted for right-
eousness' sake. Matt.
5:10

PROGRAM:

Reaching and Teaching
the Christmas Story.

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary
4 Wilmont Ave., Washington, Pa.

WEDDING BELLS

Many times we have had the opportunity of extending congratulations and good wishes to happy couples, one or both of whom were members of our Frenchburg staff of workers. Sometimes it was one of the teachers of the school, again a nurse in the Jane Cook Hospital. Sometimes we were able to keep them and sometimes we lost them, but in either case



The bride and groom, "The Eddys"

we gave them our blessing. Now we have a new experience as the Frenchburg United Presbyterian Church becomes the center of the scene and the pastor, the Reverend Mr. James E. Eddy, takes unto himself a bride.

On October 18, 1952, Miss Edith M. Vorhis and Mr. Eddy were mar-

*As we keep or break the Sabbath,
we nobly save or meanly lose the
last best hope by which man rises.*
—Lincoln

ried in the United Presbyterian Church of Coraopolis, Pa., where her father was formerly pastor. Miss Vorhis is the daughter of Dr. and Mrs. James T. Vorhis of Pittsburgh where Dr. Vorhis is a member of the Pittsburgh - Xenia Theological Seminary faculty. Mrs. Vorhis is also well known as a member of the Women's Board.

Miss Vorhis spent three years in Egypt as a short-term teacher in The American College for Girls in Cairo, returning home shortly before her marriage. As a daughter of the manse Mrs. Eddy is well fitted for her position of mistress of the Frenchburg manse, as she is quite familiar with the duties of a minister's wife. Many friends both at home and in Egypt join in wishing the young couple great happiness and success in their work. Especially warm wishes go from the Mountain Department, of which they are a part.

Secretary

CHURCH—FRENCHBURG, KY.

Forty-two years ago a congregation was organized in connection with the school mission work here at Frenchburg in the foothills of the Cumberland Mountains in Kentucky. At that time the congregation met in the old church house which was built over 70 years ago. In 1927 the present brick church building was erected from funds provided by Life Directorships. This building has served as the home for our congregation since then. This past year over \$1,000 was spent by the congregation in renovating the basement, which is now usable at all times. It was replastered and painted, and a gas heating unit installed. All the work in this project

February, 1953

was done by members of the congregation.

At present the congregation is planning to build a parsonage on the lot next to the church where the old church house stood for many years. The contract has been let and the house will be completed later in the spring. The congregation has been vitally interested in this project and has responded to its challenge in a wonderful way. This project has also been given substantial help from the Women's Board and other friends of the congregation.

Attendance at our three Sunday Schools, one morning and two afternoon schools, has been on the increase all year. This is due to the increased interest of our Sunday School workers in the work of the Sunday School.

This past fall we organized a Men's Bible Class to which the men of the community have responded very well. This has been one means of arousing other interest in Sunday School.

Attendance at all our other services shows a marked increase over a year ago, due to the fact that more community people are worshipping with us than before. Our whole church program was stimulated by the leadership of Rev. Robert Mulholland during our Revival-Evangelistic meetings in November. There was a wonderful response from the congregation and the community during the meetings. Rev. Mulholland was assisted by the pastor, and Mr. James Stoker, the song leader. Special music was furnished by the church choir, the youth choir and different individuals.

The regular work of the church is much like that of a church in a college town where the pastor has a double responsibility of school and

community. We find the work here to be very challenging and rewarding.

James E. Eddy, pastor

We are glad to have the first message from the Reverend Mr. H. C. Haines, the new minister of the Ezel Church.

CHURCH—EZEL, KENTUCKY

Last August we were royally welcomed into the fellowship of the Ezel community. The church and manse were in good condition. The stately white church on the hill, amid beautiful scenery, is the type you see pictured on Christmas cards. We have been inspired by the hills and made to think with the Psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help."

The spirit of the Lord has been working mightily in our midst. Nine have been received into the church by profession of faith, nine by re-profession, and three by letter. A fellowship supper was enjoyed by one hundred people on Wednesday evening, December 10. The new members were seated together with the pastor and his family.

While some live in comfortable homes, many live in shacks or sheds. One family of nine lives in one room. Through your gifts we have been able to clothe many of these families who otherwise would be suffering. We wish you could be with us to see the faces of those whom you have helped to gladden. The school faculty is a great assistance in our Christian witness. Each one is truly a consecrated worker.

We covet your prayers for our evangelistic effort during the pre-Easter season.

Rev. H. C. Haines

ABRAHAM LINCOLN READ THE BIBLE

"I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance by faith, and you will live and die a better man."

—Abraham Lincoln

Indian Missions

MRS. F. E. MILLIGAN, Secretary
424 S. Pacific Ave., Pittsburgh 24, Pa.

*I am not bound to succeed, but I
am bound to live up to what light
I have.—Lincoln*

I. FROM SIMNASHO: Thank You!

An Indian woman, a faithful member of our Simnasho congregation, writes to express deep gratitude to every member of the WGMS:

I am writing this letter to thank you for sending us a nice missionary couple. You have given us a great gift. Without your help, our children would not be able to learn about Jesus, and the Word of God, the Bible. I am happy and will always be that the children of this little community will be able to learn more, and have faith in Jesus and God.

With Christian love,

Mrs. Rena Suppah

II. FROM STILWELL: A Report.

Rev. Mr. H. W. Gordon writes to describe the Youth Work Program, begun in the Spring of 1951, of the Cherokee Indian Mission. His letter, summarized somewhat because of space, follows:

Definite work began in response to an expressed sense of need. Willing sponsors were found in Mr. and Mrs. Frank Israel. Having children in their own home, they could understand the desires and needs of youth. Work began in the Spring, when school was out. Meetings were held on week nights, when there was opportunity for recreation as well as for devotions and Bible study. Topics were found in back numbers of church papers or elsewhere. These meetings proved very popular. This first period ended with a Hallowe'en party.

With winter, it seemed best to make a change. Dinners were had once a month at the church, and afterwards, Sabbath meetings, of the usual type, were held. Here, the adults also had opportunity to sit in and see what was going on. They were greatly impressed with the value of the meetings and began to think they had been missing something.

When Spring came again, Mrs. Gordon assumed the general sponsorship. Week night meetings were again held, with study periods and recreation time. An adult leader, different for each occasion, prepared the program. This was turned over to a young person as the leader for the evening. Attendance zoomed, once over 70, when parents came and brought the makings for ice cream.

This winter, because some were saying that "the old folks have taken it away from the young people," we are trying still another plan. Two leaders are appointed for each Sabbath night meeting. These begin with an opening worship period, of 10 to 15 minutes. The group then separates according to age, and the adults and young people then each study and use the same topic. We take the topics either from *The Pilot* or *The Christian Union Herald*. After these separate study periods, the youth and adult groups again unite, and the minister closes with a short talk summarizing the topic of the night.

III. TWO URGENT NEEDS:

At Simnasho, a jeep station wagon. Mr. E. A. Penney has to borrow any car that he uses. The roads are bad; often impassable, indeed, in the winter time for an ordinary car. But the work must go on in every season and in all weathers. Hence, the jeep!

At Oljato, an adequate water supply. The well now available is not sufficient for the Mission or its work. At least \$1,500 is need to drill for another and better supply. We are praying that these needs shall be met.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go.—Lincoln

In December your secretary was privileged to attend the meetings of the Home Missions Council and of The National Council of Churches of Christ in America as they met in Denver. The meetings were full of information and inspiration, and the Christian fellowship was most pleasant. Neither of these organizations envisages organic church union, but both are concerned that we who confess Christ as our Saviour and Lord should unite in doing many things in which we can accomplish more as we work together.

The field of Negro Missions is represented in the Department of Town and Country Church and the Migrant Committee. Moving presentations were made of Home Mission needs in newly expanded defense communities and in camps for migrants. Mr. Collins, of the staff of Home Missions Council, told us that although we usually think of the migrants as liabilities, they are also great assets. One speaker pointed out that Denver would have been hard pressed to feed the over 1800 delegates to these meetings if migrant agricultural workers had not been used to help in picking and canning vegetables and fruits.

It is estimated that there are a million migrant workers. This would mean about 2,500,000 migrants counting their families. One-fourth of these are Negroes; 23,000 are Indians. There is a sense of urgency in migrant work. The worker knows that he may have only one chance with his Christian message. The average yearly income for a migrant worker is \$500. This keeps living to the bare necessities; whole families live in a room not over 10 by 16 feet; 92% have no refrigeration; 60% have no bathing facilities; 80% of the heads of migrant families have had no more than four years of school and 22% are entirely illiterate. The

tuberculosis rate in one migrant camp was 19 times as high as in the neighboring town. Schools, already overcrowded, find it easy not to insist that these transient children must be enrolled as regular pupils. Such laxness will inevitably lead to still more illiteracy and its attendant poverty and disease.

A stream of concern does flow into these communities but still only one-tenth of the migrants are being reached with the gospel. The church does make a difference but it is not reaching enough. Churches must more fully accept the responsibility for these underprivileged citizens. Volunteer help, on the order of our Caravaners, has been used to good purpose under the direction of trained personnel in some communities. The task is staggering but it is essential that we keep America Christian.

The WGMS does participate in a small way in migrant work through the Home Missions Council. The film "Again, Pioneers!" was recommended for those who are interested in a pictorial presentation. An article "The Ladies Had an Answer," in the *Saturday Evening Post* of October 4, 1952, is recommended reading.

A recent bulletin from the Religious Extension Department of Tuskegee notes that it is under the National Council of Churches. A Farmer-Pastor Conference is scheduled there for late January. It is planned to "Keep life out of stopping places." Many Negro pastors in the south have quite inadequate education for their important task of Christian leadership, and this conference may help them in their efforts for their parishoners. We are fortunate in the trained ministerial leadership of our southern churches. They are truly consecrated, as well as educated, men and they and their churches cooperate in the whole church program.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

*Determine that the thing can
and shall be done, and then we
shall find the way.—Lincoln*

OUR FRIEND SLEEPETH



Miss Lucia Dwight

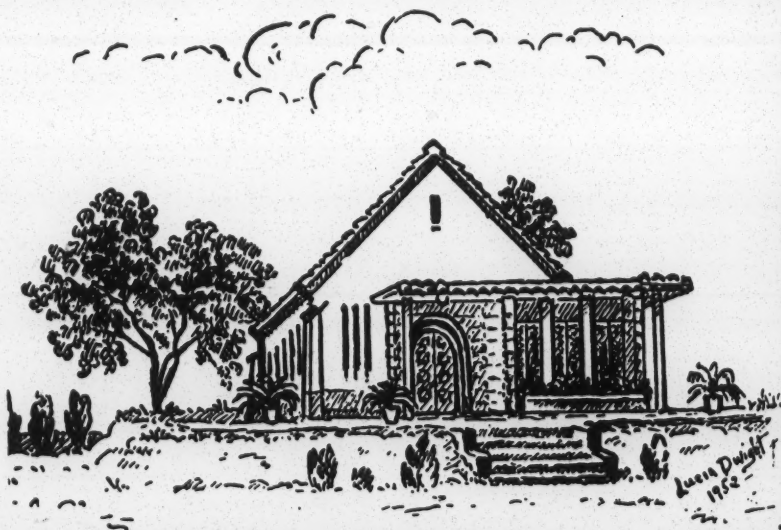
On Sabbath morning, December 7 at 4 o'clock, Miss Lucia Dwight of Mansura, Egypt, since 1919, answered the call of her Lord to come with Him to receive her reward. Miss Dwight had a severe cold and cough

so when Dr. H. S. Hutchison heard of it he brought her in his car to Tanta Hospital. The best of care, loving and professional, was given her, and her American friends assisted the nurses in keeping constant vigil night and day. She never lost consciousness but later struggled in labored breathing so that she could not talk with her friends. After two weeks' suffering with pneumonia the end came.

Miss Dwight will be greatly missed in the Mission and the community. Her wise direction of the Bible teachers in district work among women and girls was a joy to them and to her. She wrote in a recent report: "Living statistics of radiant faces, comforted hearts, quickened wills, peaceful consciences, and encouraged spirits can never be recorded by human calculations; these are gratifying and inspiring." Her life was thus spent. The music of the resonant strings of her beloved mandolin will long ring in the ears of many who heard it, and help them recall the messages she gave in song and story and by her consecrated life.

Lucia Dwight was very artistic;

Sketch of the Chapel at Tanta Hospital, Egypt. The drawing is a fruit of ability of Miss Lucia Dwight. Some missionaries used this picture on their 1952 Christmas Greeting cards.



McLain Memorial Chapel

American Mission Hospital, Tanta, Egypt.

her skillful fingers not only sewed and crocheted, but also expressed her artistry in sketches, and lately in drawing pictures in outline for flannelgraphs to be used in village evangelistic work. These she wanted "to make available at small cost and to provide a project for handwork, which should increase the knowledge of and deepen the interest in the Bible truths so presented." The accompanying sketch of the lovely McLain Memorial Chapel of Tanta Hospital was her last sketch, prepared about a month before her death.

The funeral was held in Ezbekieh Church on Monday morning with burial in the Mission vault in the Protestant Cemetery in Old Cairo. The service, in English and Arabic, was most impressive. Miss Mary Lu Perkins played favorite Psalm and hymn tunes on the organ and Miss Beatrice McClellan sang the 23rd Psalm. Rev. Willis A. McGill gave a challenging message to those present to live in a consciousness of eternity. The Egyptian pastors who worked with Miss Dwight paid tribute to her life and service, Dr. Dalton Galloway gave fitting personal recollections and Dr. R. T. McLaughlin read appropriate Scripture passages. The pall bearers were Rev. John G. Lorimer, Mr. Judson Allen, Rev. James W. Pollock, Rev. K. Glenn Fleming, Dr. John A. Thompson, Mr. Fuad Mikhail, headmaster of Mansura School.

The Women's Board members and her many friends extend to Miss Dwight's brothers and sisters and to the Egyptian Mission their sincere sympathy in this bereavement.

Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. 14:15.

Mrs. Arthur B. McBride

★

*Such a wonderful star
shone in the sky of Egypt
for a number of years
then suddenly disappeared
to shine forever at Jesus' feet!*

That star was Miss Lucia Dwight. How can words summarize all the kind, wonderful, loving, unselfish and numerous deeds in a few lines? It would be easy enough for everyone who knew her to write a volume about her marvelous sacrifices that were secretly done by *her* in her quiet friendly way. Indeed she, too, went about doing good.

Briefly, there are many families to whom Miss Dwight was *sunshine*; there are many girls who failed to go on with their schoolwork whom she taught sewing, knitting, etc., that enabled each of them to do something to support her family; there are many churches that missed her sweet voice and her mandolin which was her faithful companion; there are many orphans that she looked after and also helped to go to good schools; there are many servants that found her a real help in the kitchen as well as in doing their work which made them all call her *the angel*. And on the whole there is absolutely none that can find anything to say against her life in any way—one of the things that Jesus Himself failed to get from men when He was on earth.

She was like a *candle* that was burnt willingly for others. She was a real follower of our Master indeed.

(Written by Mrs. Naeema Hanna, a Bible Woman who served with Lucia Dwight, and knew and loved her)

TRIBUTES FROM MISS DWIGHT'S EGYPTIAN FRIENDS

From Al Ahram:

"The Evangelical Church in Mansourah announces with extreme sorrow and sadness the death of the American missionary, Miss Lucia Dwight, who has been transported to the heavenly glories after a life abundant in sacrifice and in the service of others."

"Miss Lucia Dwight has gone to sleep in the hope of the resurrection of the dead. Her death is announced

by the Women's Missionary Society in Mansourah, which will not forget the greatness of her service and of her love to God and to man."

"The Evangelical Church and its pastor and the American School for Girls in Beni Suef announce with great sorrow and regret the death of their dearly beloved sister, the missionary, Miss Lucia Dwight, and they pray for comfort and patience for the missionaries and her family."

"The Evangelical Church in Mehal-la el Kubra announces the death of Miss Lucia Dwight, and they will not forget her service and her love to all."

From Al Huda by Rev. Labib Mishriqy:

"A gracious lady, Miss Lucia Dwight, the American missionary to our Egyptian land, has been transported to the bosom of the Father. She came to our country in 1919 to carry the torch of light, and she served her Lord in Tanta and Beni Suef and Mansourah. Doubtless it was predestinated for the editor that he should spend some time as her guest in the past month during revival meetings in Mansourah. He saw how beautifully she served her Christ and how despite her illness she was traveling here and there proclaiming the Word and visiting the sick, until her Lord summoned her to place the crown on her head. And as we announce her death, we hope for the comfort of the Father for the Mission and the Church."

BENI SUEF, EGYPT

Our school is flourishing, with 350 lively youngsters enrolled. There are 12 Egyptian teachers with a senior teacher serving as head teacher and doing the routine supervision, meeting the parents, etc. She and they are doing nicely and working hard to make the school a blessing. I am responsible for the direction of spiritual activities and for reports and finances, care of the building and many other things as well as the su-

pervision of the work of the Bible Women and going out with them as my time and strength allow. We have prepared a nice, big room as a library and meeting room for young people and use it for Bible classes and recreational purposes. I also use it for a teacher's training class. Our building was all "done over" during the past year and after I came we also made improvements inside, so that we look fresh and attractive and people like to come here! I am enjoying my flat on the second floor. Abdu takes care that I am fed and helps with the many callers who come for one thing or another. Beginning December 15 a team of Egyptian young men will be with us for a week holding meetings every night in our school chapel. They will also show Bible pictures and temperance and health films, etc. It will be a busy time the coming month but we are praying that all this work may bring rich blessing to many hearts. *The young men* of this land need our prayers that they may grow up to be able and godly men who will help in much needed reforms, and may win many to the Lord.

Our church was pleased with the new folding organ I brought from the States. An Egyptian lady is playing for the Sabbath services and helps with the young women's meetings too. The women pupils of the Bible Women will take part in our next church women's meeting. One of them is the mother of eight and has worked hard at learning to read. She now reads quite nicely in simple books but hopes to go on till she can read the Bible with ease. Some time ago she had to stop lessons because of eye trouble. One day her son, who is a taxi-driver, came home with a pair of glasses someone had left in his car. He could not locate the owner. The mother found that they fitted her perfectly and she claims that the Lord sent them to her! She has become a real believer this past year, we think, and it makes us very happy.

Helen J. Noordewier

KHARTOUM, NORTH SUDAN

We have just finished our annual meeting and the opportunities for advance again came before us on all sides and so many of them it seemed quite impossible to do anything because of lack of personnel. We see things moving forward though. For many years we have tried to get a Secondary School for boys going but had to put it off. Now it is in its second year, with more applicants than we can accommodate. We were disappointed though that there were not applicants from the Christian community, for we hoped for some prospective teachers. The town school in Atbara has had to turn away pupils even though they raised the fees this year. Many more women and girls are asking to be taught in Gedaref than Miss Una Coie can teach alone though the new car will make it possible to reach a few more through the saving of time and energy. Mrs. Galloway has not been able to teach nearly all who would be taught. We have a place for a club for the South Sudan men who are swarming into Khartoum but it has been closed for months because there was no one to supervise it. We rejoice that doors are still open. We know not what the immediate future will be but we trust that there is a Plan by which these people are to have the *Good News*.

Mary Jane McKnight

KHARTOUM NORTH G.B.S.

One of our servant boys, a grand lad, came a bit ago to tell me that he had brought his wife whom he took unto himself yesterday, and that she wanted to see her new "mother" and the room we have prepared for them on our compound. I found that the wife was accompanied by her mother, two grandmothers, assorted aunts, and cousins of both sexes. I was asked to take all but the bride home in our station wagon, which I did. This young man is a believer, and I have been assured that the family is willing for the bride to be taught and to accept the new "way," as they

call it, along with her husband. He is the "Our Little Hamid" of whom I wrote not long ago.

Just before school closed older girls who had memorized the verses on the plan of salvation which we have studied this year in chapel were examined and presented prizes. Each one had to give verses when the text was read to her, had to give the text when verses were read, to give the whole verse when certain key words were given, and to answer a question on the meaning of one verse. Prizes were New Testaments. Yesterday about 100 girls from younger groups took prizes. Those verses are so well known on our compound now that we hear them when the children are jumping rope; even some of the nursery children repeat them from having heard them so often from the other girls.

Marguerite M. McClellan

INQUIRERS AT NASIR

Our 28th "birthday" as a resident of Nasir was a more than usually interesting day. Before Ret and I left the compound a man asked, "Why are you two not teaching my wife? I am a Christian and she should be and wants to be." We assured him we would be glad to teach her and she begins her two-year course of instruction this week. She is also making good progress learning to read. (Ret's wife is getting a "correspondence course" in literacy now as she lives at a distance but she is making progress.)

While enroute we distributed our Bible question leaflets to eager recipients, then onward to our farthest village from which part of our first crop of inquirers were baptized last year. There a boy of 12 told us that he wanted to be a Christian for his father and mother were and he didn't want to be left.

Next we taught one man and after the service he brought up his question. He is a roofer and has just joined the inquirers this past sum-

mer. Someone told him that now he must not charge Christians for his work. What about it? he inquired. I assured him that he must not overcharge anyone for his work, just set a price that he would be willing to pay a roofer himself. Then we called on our ex-sorceress friend and found her faith still intact. She told nine adults in the group at her home that she was through divining so it would be no use to ask her again; she told them it was a useless practice.

As we approached Nasir on our return, one man called to us excitedly and showed us the first answer on his leaflet we had given him that morning. He told us that when he and another man were reading that in his house (it was based on Gen. 3:15), a black spitting snake crawled into his house. His friend asked him, What shall we do? and he said, it says right here to kill it. So they did; it was their first attempt to kill that type of snake.

We went a little way and this man came running to tell us that a policeman near by wanted us. This man had asked him why we went to many native homes and never came near his house for both he and his wife wanted to walk in the Path-of-God. We talked with him, making arrangements to teach him and his wife at noonday each Monday when his work would be finished for the day. We went at noon and had a large group of listeners under a tree.

Ray Huffman

DOLEIB HILL GIRLS' SCHOOL

The Girls' School opens each day with arithmetic at 6:30 a.m. Some of the very little children don't get to school on time and so their knowledge of arithmetic is meager. Following arithmetic they have their daily Bible lesson. They are having lessons based on the life of Christ this year and the same lesson is taught for a week. After Bible comes the breakfast hour.

Each little girl has a work responsibility. Some cook, others grind dura, some sweep the schoolrooms, carry water from the river and gather fire wood for the next day. A rather popular job is cracking peanuts. When breakfast is nearly ready the little girls gather in their eating porch and sing a few hymns and have the blessing. Immediately the blessing is over they dig into their bowls of dura and stuff their tummies. When they have finished eating and have cleaned up they go down to the river for their daily bath. This is a big occasion as we provide soap and they make the most of it.

At 9:30 school classes begin again with reading and then English. The last bit of English is "Go to the door" "Where are you going?" "We are going to church." They join the boys in the church for chapel service. Each of the teachers in the Boys' and Girls' schools takes a turn at leading the chapel service. They then return for
(Continued on Inside Back Cover)

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951	Tanta
Miss Mildred M. Cooke, R.N., 1951	Assiut
Miss Eloise Crabbe, 1952	Assiut
Miss Lois R. Ellifrita, 1950	Cairo
Miss R. Verlie Evans, R.N., 1951	Assiut
Miss Emogene A. Golding, R.N., 1952	Tanta
Miss E. Marion Greenleese, 1951	Assiut
Miss Dorothy E. Hagman, 1951	Cairo
Miss Louisa G. Hines, R.N., 1949	Tanta
Miss Rosella M. Hutchison, M.N., 1951	Tanta
Miss Beattie B. James, 1952	Tanta
Miss Catherine M. Jamieson, 1952	Cairo
Miss Lida E. Knight, 1951	Assiut
Miss Harriet M. Kyle, 1952	Cairo
Miss Marilyn R. Law, R.N., 1952	Tanta
Miss Joan Murdock, R.N., 1949	Assiut
Miss Sara Jane Nesser, 1951	Tanta
Miss Ruth L. Nolin, 1951	Tanta
Miss Rosemarie Otte, 1952	Cairo

Miss Martha E. Sisley, 1951	Assiut
Miss M. Patricia Trimble, 1951	Assiut

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Beverly J. Day, 1950	Athens
Mrs. Marian Davidson Deemer, 1950	Khartoum North

UNDER APPOINTMENT

Miss L. Vernelle Blair, 1952	Thurston, Nebr.
Miss Lois A. Giffen, 1952	Box 37, West Lebanon, Pa.
Miss Norma H. Knierimien, R.N., 1953	5437 Euclid Ave., Philadelphia, 31, Pa.
Miss Mary Elizabeth Wilson, 1952	412 N. 5th St., Apollo, Pa.
Miss M. Elisabeth Pryor, 1952	214 W. Park Ave., Savannah, Georgia

ETHIOPIA

Miss Anna H. Ens, 1952	Box 1111, Addis Ababa
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Note: In addressing these short-termers please remember to put "% American Mission" with each foreign address.

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

The saloon is a cancer on humanity, eating at its vitals and threatening its destruction.—Lincoln

COMMITMENT DAY

The date for our second annual observance of a Denominational Commitment Day on the first Sabbath of Lent, February 22 this year, is close at hand, and we would like to direct your attention especially to this observance and enlist each of you as a Praying and Working Partner in this great undertaking.

Last year was our first such experience, and while the response was limited to less than 200 churches, yet we were grateful for the approximately 9,000 pledge signatures, and felt that "It Was Worth It." This year it would certainly seem that we should double or triple this number, since much more publicity has been given the whole subject of Temperance. The 1952 General Assembly took action designating February 22, (the first Sabbath of Lent) as the official date; the Board of Administration placed it in *The Plan Book* which goes to every pastor; a letter has been sent to each pastor by our Assembly Committee on Temperance Education, and publicity has appeared in our church publications.

Now we ask your whole-hearted support of Commitment Day. If your Pastor and the Church Temperance Committee have not already planned a service, you and your whole Society could pledge them your enthusiastic and loyal support in such a service—perhaps this is just what they are waiting for. If, on the other hand, the service is planned, you can greatly enlarge its good results by your efforts on its behalf.

Commitment Day gives every Christian an opportunity to go on record as being opposed to the liquor traffic and in favor of total abstinence. It has the psychological value of making a covenant with God in company with fellow Christians in the Church. Such a solemn pledge

made in the presence of God will have a steadying and strengthening influence throughout life. Thousands of mature people today, who signed the pledge in youth, can testify to such an experience.

Therefore, we urge those of you who are adult and Christian, to lead the way in this business of Commitment to Abstinence, and give to youth the opportunity to strengthen convictions against the day of temptation.

PERTINENT QUOTATIONS MOONSHINING

People who think there is no moonshining or bootlegging except under prohibition, are not aware that in the past five years, Federal seizures have increased 58% and the capacity of stills seized has increased 104%.

The Voice

It doesn't pay to have one citizen in jail because another citizen was licensed to sell him liquor.

The Voice

It is good that the Moderation School of thought has been irrevocably undermined by the studies at the Karolinska Institute in Sweden, and by continuing laboratory work in America. *These studies have definitely established the fact that the threshold of impaired human efficiency may be reached with the drinking of even one bottle of beer.*

The Voice

Atlanta Journal, 3/4/52 (Reidsville, Ga., dispatch): "Slayer Blames Whiskey on Way to Death Chair." The condemned man was just thirty-three years old. Said he: "I am at peace with my Maker. Whiskey was the cause of all my troubles. I had no malice or any intent to commit murder." The killing was the outcome of a drunken row over moonshine operations, two years ago.

The Voice

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

Truth is generally the best
vindication against slander.
—Lincoln

Literature Secretaries! Has your society begun the 1953 Reading Course? An early start helps avoid that last minute scramble for books at the end of the year. See the literature pages of the November and December *Magazines* for brief reviews of this year's books.

Awards for completion of the 1952 Reading Course are being sent to Presbyterian Literature Secretaries who will send them on to Society Literature Secretaries. Give the presentation of these awards a place on your program for these women have accomplished something worthwhile and merit some recognition.

The Missionary Story Hour compiled by Nina Millen. 182 pages; paper \$1.50. The thirty stories from Africa, Asia, South America and North America will provide additional material for the program of your Junior Missionary Society, Junior Club or Bible School class. Stories are marked as to suitability for Primary or Junior children. Some stories can be used as illustrations in women's groups.

Foreign Missions Handbook. The new edition is ready. This book is a *must* for missionary societies and individuals who want a complete picture of our United Presbyterian work abroad. There is a brief summary of the history of each field, lists of missionaries, and a report of each station telling of the institutions, equipment and type of work being done. The *Handbook* is interesting to read and invaluable for reference. It will be helpful in planning programs for the spring meetings. Ask your pastor—he has charge of the distribution in your church.

HELPS FOR MARCH PROGRAM

Map (Egypt, Sudan & Ethiopia)
22" x 24"\$1.25

Pioneering for Christ in the Sudan (History) 35

LEAFLETS

Bible Reading in the Sudan..... .01

Guide to Pronunciation..... .01

Husna (S. Sudan)..... .03

My Friend the Shulla Woman (S. Sudan) 01

Nuer Tukls in Nasir (S. Sudan) 01

Story of Kong, The (S. Sudan) 03

Sudan Lion Skin, A (S. Sudan) 01

True Stories (for impersonation) 02

Walls in the Sudan (N. Sudan) 01

The history and one copy of each leaflet 45

* * *

The Sudan—The Land and the People — prepared by the Board of Foreign Missions (Postage included) 60

The Sudan Junior Packet..... .50

This packet contains a party program, African Palaver, a sheet of suggestions including additional material and how to obtain it and the following which may be ordered separately.

Some African Children—three stories of life in our own missions 05

Adwok of the South Sudan—a story in pictures. There are 14 pictures showing Sudanese life with explanations..... .10

We Nilotics (mimeographed) written by the boys at the Obel Teacher Training Center. Tells of the marriage customs, tribal markings, tribal rules, beliefs, animal life, etc. .15

IN BRIEF

Have you ordered your 1953 Prayer Cycles?

Are you clipping the "Unforgettable Character" stories for your file?

We still have World Day of Prayer supplies.

Tributes

Mrs. Robert T. (Agnes Schreiner) Charters

Mrs. Charters, a life-long member of the Mount Lebanon United Presbyterian Church, was born across the street from the church and spent her entire life in the community.

She was a devoted wife and mother and her strong Christian character and charming personality endeared her to her many friends.

With a vital interest in missions, Mrs. Charters served efficiently as a leader in many organizations of the church.

The Women's Christian Federation wishes to pay tribute to one whose life was that of service to her family, her community, her church and her Lord.

Mrs. George R. Lacy
Mrs. W. J. Edmunds
Mrs. A. M. Milligan

Mrs. Lucie Gelbach Miss Mary Gelbach

It is with profound sorrow that we, the members of the Women's Missionary Society of Mars, Pa., record the entrance into the Great Beyond of two of our beloved members, Mrs. Lucie Gelbach and Miss Mary Gelbach.

Of them it can truly be said:
"Beautiful life is that whose span
Is spent in duty to God and man,
Beautiful twilight at set of sun
Beautiful death with life well done."
To their loved ones we extend our deepest sympathy.

Committee:

Mrs. Gertrude Forsythe
Mrs. Jennie Kennedy
Mrs. Irene Renick

Mrs. Elizabeth McClelland

The Women's Missionary Society and the entire congregation of the United Presbyterian Church of Dayton, Pennsylvania, wish to pay loving tribute to the memory of Mrs. Elizabeth McClelland who was called to her heavenly home June 30, 1952.

She was faithful in her devotion to her home and loved ones and to her church. Even though she suffered months of illness at many times, her interest was maintained in church and community activities through reading and contacts with her many friends and neighbors who visited her. To them, her cheerfulness and active interest was always an inspiration and challenge.

She was a life member of the WGMS and a loyal member of our society which she served officially many times.

Thankful for her life with us, we extend our deepest sympathy to her family and commend them to the loving care of Him whom she loved and served.

The Committee

Mrs. Robert Hanna

The WMS of the Seventh United Presbyterian of Pittsburgh wish to pay loving tribute to the memory of a dear member, Mrs. Robert Hanna who was called to her heavenly home on November 27, 1952, at the age of 85.

Mrs. Hanna came to the Seventh Church as a bride and continued her membership in the church and the Missionary Society throughout the years. Though she had been confined to her home, her loving interest and support were always evident.

She was known to us as a quiet devout Christian whose strong faith and cheerful, friendly disposition will remain a beloved memory for all. Of her it can truly be said, "Her children shall arise up and call her blessed."

We extend to her loved ones our deepest sympathy and commend them to the Father's loving care.

Women's Missionary Society

Mrs. Lee A. Forsythe

The Women's Missionary Society of the Albia, Iowa, United Presbyterian Church wishes to express thanks to our heavenly father for the faithful Christian life of Mrs. Mary Harbison Forsythe, who was called to her heavenly home September 23, 1952. She was a life-long member of the Albia church, and a life member of the WGMS. She was active in Missionary Society, Bible School and Church, devoted to her family, and willing to sacrifice that every child should receive a liberal education. Proverbs 3:10-31 might have been written of her. We extend heart-felt sympathy to her loved ones.

Signed by Committee

Miss Mary Dell Davidson

The Rebekah Chapter of the First United Presbyterian Church, New Castle, Pa., wishes to pay loving tribute to the memory of Miss Mary Dell Davidson, who fell asleep in Jesus, December 3, 1952. "Precious in the sight of the Lord is the death of His saints."

Miss Davidson was a sincere Christian and a devoted member of her church for over sixty-one years. She was blessed with many talents and was always willing to use them. Her genial personality endeared her to all who knew her.

We, as a society, valued her counsel and shall miss her, but know that she was "Precious in the sight of her Lord" and has heard Him say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Mrs. J. Clyde Gilfillan
Mrs. H. D. Hanna
Mrs. Floyd V. Lortz

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon.....R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer.....Warm Springs, Oregon
Rev. Louis Mitchell.....Tama, Iowa
Miss Carol Nelson.....Millerton, Okla.
Mr. A. E. Penney.....Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission.....
.....Kayenta, Arizona

MOUNTAIN MISSIONS FRENCHBURG, KY. SCHOOL

Supt. and Mrs. Arthur Gathman.....Frenchburg, Ky.
Miss Ruth L. Courter, Prin., H.S.....Frenchburg, Ky.
Mr. Lester McCauley, Prin., Grades.....Frenchburg, Ky.
Miss Carolyn Arndt.....Frenchburg, Ky.
Miss Alice M. Childs.....Frenchburg, Ky.
Miss Mary V. Hager.....Frenchburg, Ky.
Mrs. Pearl Hatfield.....Frenchburg, Ky.
Miss Irene Hays.....Frenchburg, Ky.
Miss Alice Hesselink.....Frenchburg, Ky.
Mrs. Alice Hughes.....Frenchburg, Ky.
Miss Janet Jones.....Frenchburg, Ky.
Mr. S. O. Linderholm.....Frenchburg, Ky.
Miss Alberta McBride.....Frenchburg, Ky.
Miss Helen McCoy.....Frenchburg, Ky.
Miss Reba Moody.....Frenchburg, Ky.
Miss Barbara Novosal.....Frenchburg, Ky.
Mr. Wayne Pethick.....Frenchburg, Ky.
Mr. Robert Randall, Coach.....Frenchburg, Ky.
Mrs. Leah Stephens.....Frenchburg, Ky.
Miss Roberta Stewart.....Frenchburg, Ky.
Mr. James Stoker, Music.....Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary.....Frenchburg, Ky.
Mrs. Florence Eiler, Matron.....Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook.....Frenchburg, Ky.

FRENCHBURG, KY. CHURCH

Rev. James E. Eddy, Minister.....Frenchburg, Ky.

JANE COOK HOSPITAL

Dr. and Mrs. Donald Graves.....Frenchburg, Ky.
Miss Dorothea Foucar, R.N.....Frenchburg, Ky.
Supervisor.....Frenchburg, Ky.
Miss Mary Alves, R.N.....Frenchburg, Ky.
Miss Dorothy Wells, R.N.....Frenchburg, Ky.
Miss Jeannette Mannix, R.N.....Frenchburg, Ky.
Miss Mae Miller, Aide.....Frenchburg, Ky.
Miss Joan Johnson, Office.....Frenchburg, Ky.
Mrs. Josephine Smith, Dietitian.....Frenchburg, Ky.

EZEL, KENTUCKY SCHOOL

Supt. and Mrs. William A. Heagen.....Ezel, Ky.
Miss Larue Millen, H.S. Principal.....Ezel, Ky.
Miss Lucille Artman.....Ezel, Ky.
Miss Ruth Bemis.....Ezel, Ky.
Miss Blanche Ericsson.....Ezel, Ky.
Mrs. Homer Haines.....Ezel, Ky.
Miss Zillah Hawthorne, Secretary.....Ezel, Ky.
Mr. Glen Helton.....Ezel, Ky.
Miss Anna Louise Hochstettler.....Ezel, Ky.
Miss Beulah Hogan.....Ezel, Ky.
Miss Jean Jardine.....Ezel, Ky.
Miss Gladys Millen.....Ezel, Ky.
Miss Gene Purdy.....Ezel, Ky.
Mr. and Mrs. Harry Stine, Jr.....Ezel, Ky.
Miss Frances Widstrand.....Ezel, Ky.
Mrs. Eliza Hulick, Supt. Clothes Room.....Ezel, Ky.
Mr. J. Stanley Trimble (Physical Ed.).....Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook.....Ezel, Ky.
Boxes for Frenchburg should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky.; for Ezel, to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky.

EZEL CHURCH

Rev. Homer Haines.....Ezel, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey.....
Room 410, 270 Fairmont Ave., Jersey City, N. J.
Miss Esther M. Jones.....
923 East St. Vrain, Colorado Springs, Colo.
Miss Dorothy Partington.....Westland, Pa.
Mrs. R. G. Russell.....
36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge.....
U. P. Home, Washington, Ia.
Miss Mae Beveridge.....U. P. Home, Washington, Ia.
Miss Sallie E. Dickey.....
% D. H. Dickey, 127 Church St.,
Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent.....Annemanie, Ala.
Miss Georga Lee Jackson.....Annemanie, Ala.

Mrs. Willie Knight.....Annemanie, Ala.
Mrs. K. P. Thomas.....Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples.....Camden, Ala.
Mr. H. W. McKeldin, Assistant.....Camden, Ala.
Mrs. Minnie B. Alford.....Camden, Ala.
Miss Climmie B. Allen.....Camden, Ala.
Mrs. Hazel Ballard.....Camden, Ala.
Mr. William B. Ballard.....Camden, Ala.
Miss Frances Boyd, Bible.....Camden, Ala.
Mrs. Nora S. Daniels.....Camden, Ala.
Mrs. Amanda E. Freeman.....Camden, Ala.
Mrs. Juanita C. McKeldin.....Camden, Ala.
Mr. E. C. Moody.....Camden, Ala.
Mr. Alexander Sanders.....Camden, Ala.
Mrs. Mamie L. Smith.....Camden, Ala.
Mrs. Mattie L. Street.....Camden, Ala.
Mrs. Izetta Stallworth.....Camden, Ala.
Miss Mabel L. Thomas.....Camden, Ala.
Mr. James Tyree.....Camden, Ala.
Mrs. Mildred Tyree.....Camden, Ala.
Miss Bertha L. Washington.....Camden, Ala.
Miss Lizzie M. Washington.....Camden, Ala.
Miss Alice B. Whitaker.....Camden, Ala.
Mrs. B. D. Bridges, Cook.....Camden, Ala.
Mrs. S. W. Rivers, Matron.....Camden, Ala.
Mrs. Minnie Peoples.....Camden, Ala.
Mr. Martin Dees, Maintenance.....Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and
Miller's Ferry.....Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible.....Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt.....Henderson, N. C.
Miss Gertrude Allen, R.N.....Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible.....Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Marcella Latham.....Knoxville, Tenn.
Miss Betty Montgomery, R.N.....Knoxville, Tenn.
Mrs. Mozelle Robinson.....Knoxville, Tenn.
Miss Mabel Weir.....Knoxville, Tenn.
Mr. George W. Williams.....Knoxville, Tenn.
Mrs. P. H. Parker, Church
Missionary.....Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway.....Miller's Ferry, Ala.
Miss Aline Crossing.....Miller's Ferry, Ala.
Mrs. Edith Ervin.....Miller's Ferry, Ala.
Mr. Ferdinand S. Ervin.....Miller's Ferry, Ala.
Miss Darthula Mangram, Sec'y.....Miller's Ferry, Ala.
Miss Minnie Murphy.....Miller's Ferry, Ala.
Mr. C. T. Patterson.....Miller's Ferry, Ala.
Mrs. Roma Patterson.....Miller's Ferry, Ala.
Mr. Frederick Reese.....Miller's Ferry, Ala.
Miss Gloria J. Ridgeway.....Miller's Ferry, Ala.
Miss Gladys Ross, Bible.....Miller's Ferry, Ala.
Mrs. Eleanor Varner.....Miller's Ferry, Ala.
Mrs. Pearl E. Williams.....Miller's Ferry, Ala.
Miss Eulalie F. Wood, Music.....Miller's Ferry, Ala.
Mrs. Louise L. Burress, Nurse.....Miller's Ferry, Ala.
Mr. C. J. Wright.....Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson,
Boy's Mastron.....Miller's Ferry, Ala.
Mrs. Bessie Stevens,
Girls' Matron.....Miller's Ferry, Ala.
Mr. Herman Bridges,
General Worker.....Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt.....Prairie, Ala.
Mrs. Theola Gordon.....Prairie, Ala.
Mrs. Leola Jackson.....Prairie, Ala.
Miss Vashti Jones.....Prairie, Ala.
Mrs. D. C. McCall.....Prairie, Ala.
Mrs. William T. Peters.....Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie
.....625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy.....
717 1/2 Norwood Ave., Toledo, Ohio
Miss Josephine Warren.....
% Rev. Irvin Elligan, 819 College Ave., N.W.,
Knoxville, Tenn.
Rev. and Mrs. D. F. White.....
825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1959 Tanta
Miss Helen R. Brownlee, R.N., 1931 Assiut
Mrs. Ada A. Dunlap, 1926 Assiut
Miss Marjorie J. Dye, 1951 Cairo
Miss Davida M. Finney, 1915 Cairo
Miss Elsie M. French, 1909 Cairo
Miss Alice M. Grimes, 1924 Cairo
Miss Lois D. Kingan, 1926 Benha
Miss Helen J. Martin, 1915 Cairo
Miss Beatrice McClellan, 1948 Cairo
Miss Jeannette L. McCrory, 1916 Minia
Miss Evelyn McFarland, 1919; 1949 Cairo
Miss Sarah B. Meloy, 1923 Cairo
Miss Lucile B. Nichols, R.N.A., 1945 Tanta
Miss Helen J. Noordewier, 1921 Beni Suef
Miss Venna R. Patterson, 1924 Tanta
Miss Martha A. Roy, 1939 Luxor
Miss Inez M. Sutton, 1949 Luxor
Miss Marie F. Tait, 1925; 1948 Assiut
Miss Alberta A. Tedford, R.N., 1947 Tanta
Miss Mary C. Thompson, 1939 Tanta
Miss Mary L. Thompson, 1917 Assiut
Miss Helen M. Walker, 1930 Assiut
Miss Ethel L. Weed, 1919 Alexandria
Miss Ruth M. Williamson, 1924; 1944 Tanta
Miss Elizabeth M. Wilson, 1932
9 Sharia Massoud, Abbassia, Cairo
Miss Esther W. Wilson, 1919 Luxor
Miss Margaret A. Work, 1924 Cairo

On Furlough

Miss Mary F. Dawson, 1922; 1945
1005 W. Chestnut Ave., Yakima, Wash.
Miss Martha C. Glass, 1921, %Mrs. Edgar Robe-
son, 715 E. Archer Ave., Monmouth, Ill.
Miss Eulalia D. Grether, 1929
435 East 11th St., Loveland, Colo.
Miss Nellie V. Hill, R.N., 1945
R. D. 1, Fayette City, Pa.
Miss Millie I. Kelso, 1946
Hastings St., Brookville, Pa.
Miss Frances Patton, 1922 Sparta, Ill.
Mrs. Rachel T. Seiver, 1925, c/o Mrs. W. E. Bedorf,
836 S. Carmelina Ave., Los Angeles 49, Calif.
Mrs. Jane C. Smith Simpson, 1922
228 E. Main St., Ligonier, Pa.
Miss Laura B. Wright, 1921
% Mrs. R. H. Paxton, Camden 3, Ohio

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 Sialkot City
Miss Ruth I. Ardrey, 1924 Lahore
Miss Margaret E. Ballantyne, 1941 Campbellpur
Miss M. Lois Boyd, 1919 Pasrur
Miss N. Addaline Brandon, 1931 Rawalpindi
Miss Frances E. Brown, 1927; 1937 Sangla Hill
Miss Theresa I. Brownlee, 1922 Sialkot City
Miss Marie E. Cash, R.N., 1926 Jhelum
Miss M. Evelyn Cathcart, 1925 Sialkot City
Miss Edith M. Drake, 1947 Gujranwala
Miss Margaret J. Fehlman, 1913 Sargodha
Miss Dorothy M. Fisher, 1947 Rawalpindi
Miss Eva M. Hewitt, 1930 Hajipur, Sialkot City
Miss Reba C. Hunsberger, M.D., 1921 Sialkot City
Miss Mary Kyle, 1904 Pasrur
Miss Mary H. Lentz, R.N., 1950 Taxila
Miss M. Frances Lincoln, R.N., 1920 Sargodha
Miss Glendine Lundquist, R.N., 1933 Sialkot City
Miss Laura R. MacLachlan, 1933 Sheikhpura
Miss Evelyn M. McKelvey, R.N., 1937 Sialkot City
Miss Margaret L. Murdoch, 1924 Sangla Hill
Miss Marian T. Peterson, 1930 Gujranwala
Miss Dorothy Roberts Sialkot City
Miss Louise E. Scott, 1916 Gujranwala
Miss Laura Reynolds, 1924 Sargodha
Miss Josephine L. White, 1951 Sialkot City

ON FURLOUGH

Miss Elizabeth H. Turner, R.N., 1947
R. D. 1, Oil City, Pa.
Miss R. Jean Black, 1921 Petrolia, Pa.
Miss Evva P. Hartig, R.N.A., 1924
57 Broadway, Frostburg, Md.
Miss Alice G. Hill, 1938 Greensboro, Vt.
Miss Helen V. Weede, 1928
514 N. Broadway, Sterling, Kansas

PUNJAB, INDIA

Miss Vida J. Graham, 1922 Pathankot
Miss S. Jane Lamont, 1928 Pathankot
Miss Dorothy M. Neff, 1952 Pathankot
Miss Willa M. Ramsey, 1921 Pathankot

On Furlough

Miss Vivian L. Trimble, 1921 Blanchard, Iowa

ANGLO-EGYPTIAN SUDAN

Miss Mary Anna Bode, 1952 Omdurman
Miss Mary E. Cole, 1919 Wad Medani
Miss Una Cole, 1918 Gedaref
Miss Mary V. Ewing, R.N., 1940 Doleib Hill

Miss Marian I. Farquhar, 1945 Nasir
Miss Ray Huffman, R.N., 1924 Nasir
Miss Rosaltha Kenagy, 1950 Atbara
Miss Jean Maxwell, M.N., 1946 Nasir
Miss Marguerite M. McClellan, 1926
Box 34, Khartoum North
Miss Mary Jane McKnight, 1922 Khartoum
Miss E. Verna Pillow, 1930 Omdurman
Miss Dorothy L. Rankin, 1946 Doleib Hill
Miss Phyllis A. Rogers, 1949 Malakal
Miss Mary K. Smith, M.D., 1944 Nasir
Miss M. Evelyn Stewart, 1952 Khartoum
Miss Helena G. Tetley, 1951 Doleib Hill
Miss Eleanor C. Vandevort, 1949 Nasir
Miss Ruth E. Wilson, 1951 Khartoum North
Miss Joan E. Yilek, 1948 Pokwo, Gambella

On Furlough

Miss Aleta J. Matthews, 1946
Box 476, Jetmore Kana.
Miss Frances Turk, R.N., 1921
Taylor Hall, Columbia Hospital, Pgh. 21, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 Gorel
Miss Isabel Blair, 1922 Gorel
Miss Mary Nell Harper, R.N., 1948 Sayo
Miss Marguerite M. Lienard, 1948 Sayo
Miss Martha A. Maxwell, R.N., 1951 Addis Ababa
Miss Ruth E. McCreery, 1950 Addis Ababa
Miss Hazel J. McGeary, 1946 Sayo
Miss Ruth M. Nichol, 1933 Addis Ababa
Mrs. A. W. Pollock, R.N., 1942
P. O. Box 309, Jimma

Mrs. Ruth L. Walker, 1923 Addis Ababa
(All Maji and Sayo mail: Box 1111, Addis Ababa)

On Furlough

Miss Marjorie Faught, R.N., 1933
578 Sheffield Drive, Springfield, Delaware Co., Pa.
Miss Elleen Halewood, R.N., 1947
Taylor Hall, Columbia Hospital, Pgh. 21, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918
1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905
422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 Assiut, Egypt
Miss Lucy Lightowler, 1921
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 West Middletown, Pa.
Miss Elizabeth McKibben, 1924
1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 Aledo, Illinois
Miss Marion A. Paden, 1902
c/o Mrs. Iva Williams, 1423 Winchester Ave.,
Lakewood 7, Ohio
Miss M. Stella Robertson, 1922
Five Shoregate, Craill, Fife, Scotland
Miss Nellie C. Smith, 1911
c/o U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Laura B. Walker, 1904
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935
25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904
2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881
306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908
263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913
6549 Emerald Ave., Chicago 21, Ill.
Miss Ella M. Gordon, 1898 Pattersonville, N. Y.
Miss Kate A. Hill, 1896 Eldora, Iowa
Miss Flora Jameson, 1903
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912
Caroline Ave., Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919
1203 E. Washington St., Washington, Iowa

(NOTE: All short-termers are listed in the Foreign Department.)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

c/o American Mission should be added to each foreign address

EGYPT

Mr. and Mrs. Judson W. Allen.....Cairo
Dr. and Mrs. Ewing M. Bailey.....
.....3 Sharia Mehalla, Heliopolis, Egypt
Dr. and Mrs. E. E. Elder.....Cairo
Rev. and Mrs. K. G. Fleming.....Alexandria
Dr. and Mrs. Dalton Galloway.....Tanta
Dr. and Mrs. H. S. Hutchison.....Tanta
Dr. and Mrs. Paul W. Jamison.....Tanta
Dr. and Mrs. N. A. Kraft.....Assiut
Rev. and Mrs. John G. Lorimer.....Cairo
Mr. Everett W. McCreery.....Assiut
Dr. and Mrs. H. A. McGeoch.....Alexandria
Rev. and Mrs. W. A. McGill.....Cairo
Dr. and Mrs. R. T. McLaughlin.....Fayoum
Rev. and Mrs. George E. Morrison.....Luxor
Mr. and Mrs. W. W. Nolin.....Assiut
Rev. and Mrs. James W. Pollock.....Tanta
Dr. and Mrs. Walter J. Skellie.....Assiut
Dr. and Mrs. John A. Thompson.....Cairo
Mr. and Mrs. Robert M. Turnbull.....Assiut
Rev. and Mrs. C. B. Watkins.....Assiut

On Furlough

Dr. and Mrs. J. W. Acheson.....
.....600 Schaff Bldg., Philadelphia 2, Pa.
Rev. and Mrs. Paul H. McClanahan.....
.....Payne Apts., Princeton, N. J.

PUNJAB, INDIA

Rev. and Mrs. L. A. McCulloch.....Dhariwal
Dr. and Mrs. J. Morgan McKelvey.....Gurdaspur

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter.....Sialkot
Dr. and Mrs. J. D. Brown.....Gujranwala
Dr. and Mrs. Ralph Blocksm.....
.....c/o United Christian Hospital, Lahore
Dr. and Mrs. Norval E. Christy.....Taxila
Rev. and Mrs. W. C. Christy.....Gujranwala
Dr. and Mrs. E. V. Clements.....Pasrur
Dr. and Mrs. J. B. Cummings.....Rawalpindi
Rev. and Mrs. Robert A. Foster.....Sialkot
Rev. and Mrs. E. H. Glassman.....Campbellpur
Rev. and Mrs. John D. Harkness.....Sargodha
Mr. and Mrs. Irvin G. Lotze.....Gujranwala
Rev. and Mrs. H. J. McGill.....Taxila
Mr. and Mrs. Charles C. Millson.....Gujranwala
Dr. and Mrs. Hugh M. Milne.....Qila Sheikhupura
Dr. and Mrs. W. H. Ross.....Lyalpur
Rev. and Mrs. G. LeRoy Selby.....Lyalpur
Mr. and Mrs. C. A. Stewart.....Rawalpindi
Dr. and Mrs. Harris J. Stewart.....Gujranwala
Dr. and Mrs. R. R. Stewart.....Rawalpindi
Dr. and Mrs. John Vroon.....Sialkot

On Furlough

Dr. and Mrs. J. H. Colvin.....R. D. 1, Sussex, Wis.
Rev. and Mrs. C. Emerson McBane.....
.....R. D. 1, Plainfield, Ill.
Rev. and Mrs. Paul A. Miller.....
.....12 N. Portland Ave., Ventnor, N. J.
Rev. and Mrs. William Sutherland.....
.....1428 Church St., Indiana, Pa.
Mr. and Mrs. F. A. Whitfield.....
.....1010 W. 1st St., Topeka, Kansas

ANGLO-EGYPTIAN SUDAN

Rev. and Mrs. W. B. Adair.....Obel, via Malakal
Dr. and Mrs. J. Lowrie Anderson.....Malakal
Rev. and Mrs. W. B. Anderson.....Atar via Malakal
Dr. and Mrs. Leander Finley.....Omdurman
Dr. and Mrs. Robt. G. Gordon.....Wangiel via Malakal
Rev. and Mrs. Willard M. Galloway.....El Obeid
Rev. and Mrs. S. Robb McLaughlin.....
.....Wangiel via Malakal
Dr. and Mrs. W. Don McClure.....Gambella
Rev. and Mrs. Robert H. Meloy.....Omdurman
Rev. and Mrs. Wm. H. Philips.....Khartoum
Rev. and Mrs. K. E. Rasmussen.....
.....Abwong, via Malakal
Dr. and Mrs. A. G. Roode.....Pibor, via Malakal
Rev. and Mrs. A. Mac Roy.....
.....Nasir, Upper Nile Province
Mr. and Mrs. Milton H. Thompson.....Khartoum
Rev. and Mrs. Harold T. Walker.....Gedaref
Mr. and Mrs. E. Alan Webb.....Obel, via Malakal
Rev. and Mrs. Alexander C. Wilson.....Omdurman
Rev. and Mrs. W. S. Wilson.....
.....Doleib Hill via Malakal

On Furlough

Dr. and Mrs. W. J. Adair.....
.....215 N. 5th St., Sterling, Kansas
Mr. and Mrs. Chas. Jordan.....
.....A. & M. College, College Station, Texas
Dr. and Mrs. R. F. Shields.....
.....6346 Homer St., Philadelphia 44, Pa.

ETHIOPIA

Dr. and Mrs. John A. Cremer.....
.....(Sayo) address: Addis Ababa
Dr. and Mrs. D. C. Henry.....Gorel
Mr. and Mrs. Donald A. Reihmer.....Addis Ababa
Mr. and Mrs. Fred Russell.....
.....Box 309, Jimma, Ethiopia
Rev. and Mrs. Murray Russell.....Addis Ababa
Mr. Phil R. West. (Ghimeera) address: Addis Ababa

On Furlough

Dr. and Mrs. F. W. den Duik.....
.....Frontier Nursing Service, Hyden, Kentucky
Rev. and Mrs. C. M. Haspels.....
.....Lakeside Ave., New Concord, Ohio
Mrs. Phil R. West. 3045—29th St., San Diego, Calif.

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. W. P. Gilmor.....
.....R.R. 4, Box 279, Fresno, Calif.
Rev. and Mrs. F. D. Henderson.....
.....542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman.....
.....1125 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. W. B. Jamison.....New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan.....New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan.....
.....R. R. 3, Monmouth, Ill.
Mr. and Mrs. M. C. McFeeters.....
.....Waugh Ave., New Wilmington, Pa.
Dr. and Mrs. W. T. Moore.....
.....311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Phillips.....
.....344—14th St., Santa Monica, Calif.
Dr. and Mrs. Mark S. Roy.....New Concord, Ohio
Dr. and Mrs. C. P. Russell.....
.....26 South Vassar Square, Ventnor, New Jersey
Dr. and Mrs. F. Scott Thompson.....Alexandria, Egypt

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell.....
.....R. D. 1, Pattersonville, New York
Dr. and Mrs. H. C. Chambers.....
.....340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon.....
.....2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur.....
.....814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam.....
.....208 North "I" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken.....
.....E. Jefferson Ave., Winterset, Iowa

ANGLO-EGYPTIAN SUDAN

Dr. and Mrs. Paul J. Smith.....North Bend, Nebraska

IN SHORT-TERM SERVICE

EGYPT

Mr. and Mrs. Willard P. Acheson.....Assiut
Miss Margaret W. Anderson.....Cairo
Miss Clara Carlisle.....Cairo
Miss Mary P. Craig.....Cairo
Miss Charlisa M. Crosier.....Cairo
Miss Wilma G. Duff.....Assiut
Miss E. Marguerite Ford.....Cairo
Miss Margaret B. Guille.....Cairo
Mr. Richard G. Gibson.....Assiut
Dr. and Mrs. Orval L. Hamm.....Assiut
Miss Audrey H. Meier.....Cairo
Miss Mary Lu Perkins.....Cairo
Mrs. Fay Reed.....Assiut
Mr. Milton J. Sage.....Assiut
Miss Annie Belle Sellers.....Assiut
Miss Beatrice Taylor.....Cairo
Miss Virginia Watkins.....Cairo

ETHIOPIA

Mr. and Mrs. Arno Geikler.....
.....(Ghimeera), address: Addis Ababa

PAKISTAN-INDIA

Mr. and Mrs. Chas Atwater.....Landaaur, U. P.
Dr. and Mrs. O. A. Brown.....Taxila
Mr. Thomas J. McLaren.....Rawalpindi
Dr. and Mrs. Robert F. Tebbe.....Rawalpindi

ANGLO-EGYPTIAN SUDAN

Mr. James R. Deemer.....Omdurman
Mr. John J. Koehler.....Abwong
Mr. Glenn R. Noble.....Omdurman
Dr. and Mrs. Ronald Trudinger.....Abwong

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Des Moines, Iowa, June 2-5, 1953

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First V. P.....	Mrs. Virgil M. Cosby, 3241 Washington Blvd., Cleveland Heights, Ohio
Second Vice President.....	Mrs. Marion Brawdy, 25½ Benton Ave., E., Albia, Iowa
Secretary.....	Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Missouri
Treasurer.....	Mrs. H. Ray Shear, 902 Publication Bldg., Pittsburgh 22, Pa.

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Mrs. Everett McKee, Secretary.....	Indianola, Iowa
Mrs. Harley C. Shirer, Treasurer.....	1909 35th Street, Des Moines, Iowa

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Mrs. H. L. Peterson, Registration and Assignment.....	1903 61st Street, Des Moines, Iowa
Mrs. Ila McIntyre, Food and Serving.....	4114 Allison Avenue, Des Moines, Iowa
Mrs. T. Bonar McKee, Publicity.....	Carlisle, Iowa
Mrs. J. H. McNamee, Transfer.....	4205 Allison Avenue, Des Moines, Iowa
Mrs. M. J. Dwigans, Badge.....	3807 Hunter, Des Moines, Iowa
Mrs. T. W. McLeran, Decorating and Equipment.....	6815 Sunset Terrace, Des Moines, Iowa
Mrs. Don McVey, Ushers and Pages.....	1630 Beaver Avenue, Des Moines, Iowa
Mrs. Martin Tollefson, Music.....	227 Zwart Road, Des Moines, Iowa
Mrs. Don LeCroy, Pageant.....	2901 Sheridan, Des Moines, Iowa
Mrs. A. Platt Taylor, Special Services.....	1919 36th Street, Des Moines, Iowa
Mrs. Lida Launspach, Literature.....	2015 40th St. Plc., Des Moines, Iowa

DOLEIB HILL GIRLS' SCHOOL

(Continued from Page 378)

the last serious period of the day—writing.

The twenty-one girls have been divided into two groups: the seven older ones who have had a little schooling before and the fourteen little ones who have had none. The seven older ones are writing on paper and are able to take some simple dictation. The little ones are still writing on slates but their writing is legible and it won't be long before they, too, will be given paper. Teacher Lyobo has done a wonderful job with those girls. He has patience and understanding and handles them easily.

The last period of the day is the

games and handwork class. Our latest work in the play portion has been teaching skipping. They seem to be all legs, but they are working hard and a few can manage three or four jumps before becoming tangled up. They just love it and have difficulty waiting for their turn at the ropes. The girls have a passion for drawing flags and no matter what subject for art has been given—wild animals, pets, or houses—there are always a few brightly colored flags decorating the paper. This week we hope to make grass brooms to take home to mother.

Helen Tetley

SENIOR LIFE MEMBERS

(Continued from Page 365)

672. Mrs. D. L. Gilroy, Bellefontaine, O. By friends in Aleta Matthews Miss. Soc.

673. Mrs. William A. Lee, Bellefontaine, O. By friends.

674. Mrs. Frank Gebby, Bellefontaine, O. By her husband.

675. Mrs. Ed. Hartline, Arlington, O. By members of the Findlay, O., WMS.

676. Mrs. Jessie Lahman, Pemberville, O. By her husband, Clarence D. Lahman.

677. Mrs. Eula Campbell, Toledo, O. By friends.

678. Mrs. Leslie R. Urey, East Craftsbury, Vt. By her husband.

679. Mrs. Frederick Kinsey, East Craftsbury, Vt. By her parents, Mr. and Mrs. Harry Rowell.

680. Mrs. David W. Park, East Craftsbury, Vt. By a prayer friend.

681. Mrs. Martin Burkert, San Francisco, Calif. By Mrs. R. Reichle and Mrs. O. Nelsen.

682. Mrs. Virginia Dix, Fresno, Calif. By her husband, Mr. Sherman Dix.

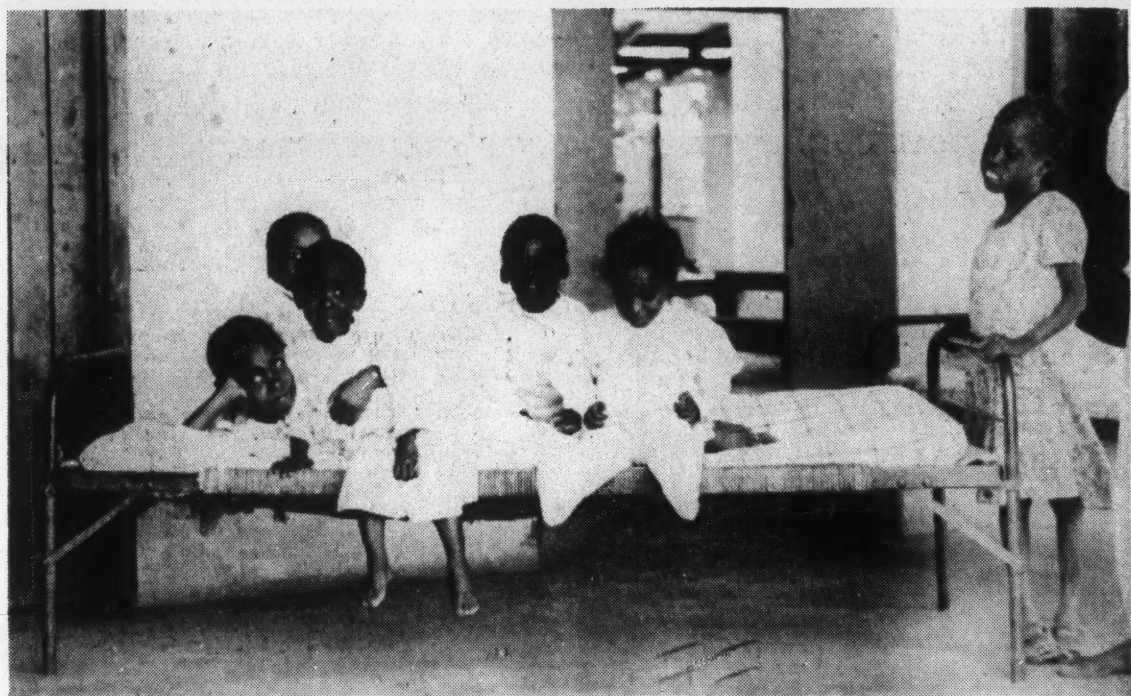
683. Mrs. Margie Correa, San Francisco, Calif. By members of the Jeanette Alter Society, of Stewart Memorial Church.

684. Mrs. Louise Stortz, San Francisco, Calif. By members of the Jeanette Alter Society.

685. Mrs. Helen Lindt, San Francisco, Calif. By members of the Jeanette Alter Society.

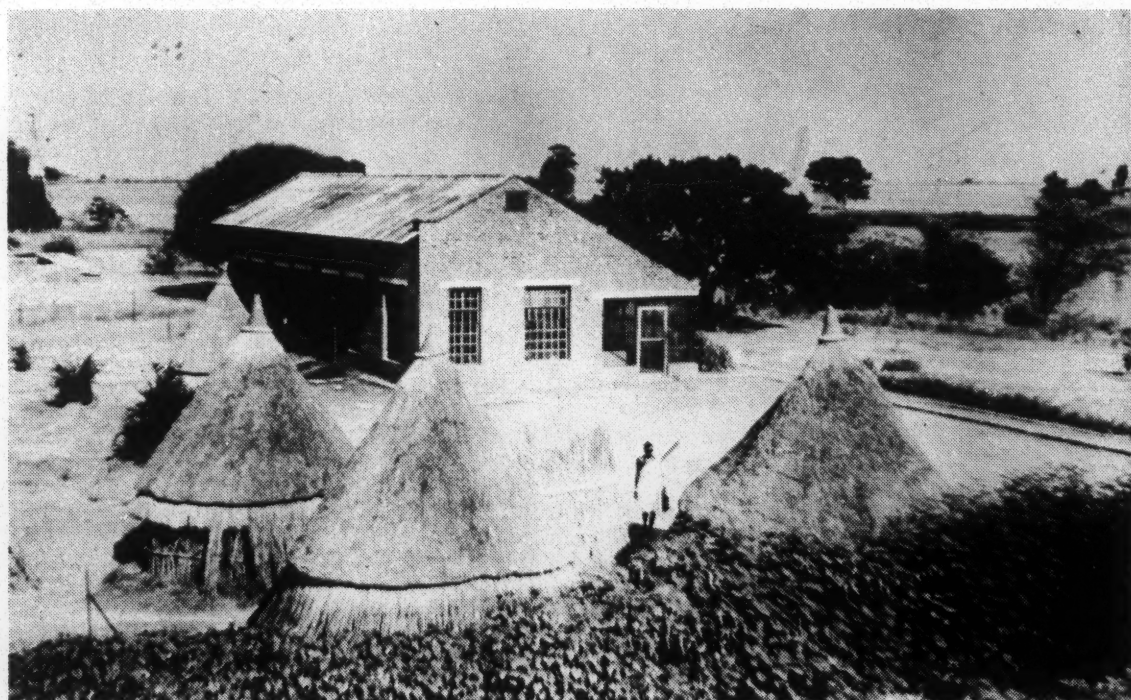
686. Mrs. Christian Wigton, San Francisco, Calif. By members of Stewart Memorial WMS.

The Sudan——North and South



If you visit the North Sudan, you may see these children

Some of the youngest boarders in the Girls' School in Khartoum North. Several of these little ones will soon be living in the new Children's Home, across the street from the school. Sitt Elizabeth will be in charge of the Home. (See article, page 346)



If you visit the South Sudan, you may see these buildings

Clinic at Nasir, to which many people of the South Sudan come for healing of body. The doctor, nurse, evangelistic and educational missionaries and their helpers there strive to grant their requests—but give them much more, the preaching and teaching of the Gospel of Jesus Christ. (See article, page 341)

Sudan pictures in this issue furnished by courtesy of Miss Dorothy Rankin and Miss Patricia Stafford, Dr. W. J. Adair, Miss Verna Pillow, Miss Una Coie, Rev. and Mrs. Leander Finley, Rev. W. H. Phipps and Miss Eleanor Vandevort. The pictures on pages 321 and 343 are only two of the fourteen pictures from the booklet "Adwok of the Sudan."